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A

# SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANĀGARI AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

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# P R E F A C E

## T O T H E F I R S T E D I T I O N .

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flechia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to rearrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Sārasvatī Prakriyā, and the Mādhabīya-dhātu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians\* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

\* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar \*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *t* and *ū*, from § 220 to § 226,

\* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, यते कृते यदि न सिध्धति कोऽत दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars \*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

\* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhânta-Kaumudî by S'rî Târânâtha-tarkâvâchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *i* and *u*. On page 136, l. 7, read श्रीवत् instead of सूक्ष्मवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनास्त्रीयोपकर्त्तं.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *fucile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's\* MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

\* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlvi.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work\*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgṛ*, which forms its Aorist by adding इष्म *isham*, ईः *iḥ*, ईत् *it*. Here the simplest rule would be that final चूर्ण *ri* before इष्म *isham* becomes रूर *r* (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final चूर्ण *ri* should take Guṇa before इष्म *isham* (Pāṇ. vii. 3, 84). This would give us अजागरिष्म *ajāgar-isham*. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛiddhi of final vowels before इष्म *isham*, i.e. अजागरिष्म *ajāgarisham*. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जागृ *jāgṛ* a special exception from Vṛiddhi, and leaves its base again as जागरू *jāgar*. As soon as the base has been changed to जागरू *jāgar*, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate ई *i*, like अजागरिष्म *ajāgarisham*. There is an exception, however,

\* They have been given in the second edition.

to this rule also, for bases with short अ a, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ a, beginning with a consonant and ending in र r, like जागर् jāgar, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् jāgar is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ jāgri a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ jāgri should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिपेषो विकल्पयनं ।  
पुनवृद्धिर्निषेधोऽतो यश्चापूर्वाः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Ātmanepada वरीषीष varīṣīṣṭa and स्तरीषीष starīṣīṣṭa; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रामिनि *agragámini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragámini* to अग्रामिनि *agragámini*, it would not be right to argue from अग्रयान् *agrayána* to प्रयान् *prayána*, this being necessarily प्रयान् *prayána*. But assuming अग्रामिनि *agragámini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakáminau*, वृषगामिणौ *vrishagáminau*, हरिकामदणि *harikámáni*, and हरिकामेणा *harikámáneṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Krit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâtha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pânini's Dhâtupâtha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,  
5th April, 1866.

## P R E F A C E

### T O T H E S E C O N D EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the imricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुन्सु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has *Anusvāra*, पुन्सु *punṣu*. But in our own Sanskrit grammars we first have a general rule that ष s is changed to ष sh after any vowel except ए and आ ā, in spite of intervening *Anusvāra* (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pum̄su*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the श् *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the श् *s* is radical, and would therefore not be liable to be changed into ष् *sh* after a vowel and Anusvâra (Pâṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pum̄su*. In Pâṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of श् *s* into ष् *sh* is so carefully worded that it just excludes the case of पुंसु *pum̄su*, although the श् *s* of the loc. plur. is preceded by an Anusvâra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pâṇini's authority, and have written पुंसु *pum̄su*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvâra, and if the श् *s* is the termination of the locative plural, the श् *s* would be sounded as ष् *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pâṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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# SANSKRIT GRAMMAR.

## THE DEVANÂGARÎ LETTERS.

VOWELS.			CONSONANTS.											
Initial.	Medial.	Initial.	Medial.	Equivalent.	k	kh	g	gh	*	p	ph	b	bh	m
अः	-	अः	-	a						p	ph			
आः	ा	आः	ा	â						f	ph			
इः	ि	इः	ि	i						v	ph			
ईः	ई	ईः	ई	î						y	ph			
उः	ु	उः	ु	u						r	ph			
ऊः	ू	ऊः	ू	û						l	ph			
ऋः	ऋ	ऋः	ऋ	rî (or ri)						v	ph			
ॠः	ॠ	ॠः	ॠ	rî (or ri)	t					s	ph			
ऌः	ऌ	ऌः	ऌ	li (or li)	th					sh	ph			
ऌः	ऌ	ऌः	ऌ	lî (or li)	d					s	ph			
ऐः	ऐ	ऐः	ऐ	e	d					s	ph			
ऐः	ऐ	ऐः	ऐ	ai	dh					h	ph			
ओः	ओ	ओः	ओ	o	t					·	·	m	·	(or m)
ओः	ओ	ओः	ओ	au	th					·	·	ṁ	·	(or ṁ)
					d					:	:	h	:	(or h)
					dh					χ	χ	(Jihvâmûlîya), X	χ	(Upadhmânîya), φ
					n					χ	χ			

<sup>1</sup> Sometimes represented in the Veda by **कृ**, **कृ**, **l** (or *l*).

<sup>2</sup> Sometimes represented in the Veda by ल्ह, ल्ह, lh (or *lh*).

## CHAPTER I.

### THE ALPHABET.

§ 1. **SANSKRIT** is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note.—*Devandgari* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. ii. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

**§ 2. Sanskrit is written from left to right.**

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskṛās*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally ‘what has a source or type,’ this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of ‘the natural, original continuations of the old language (*bhāṣā*)’, is untenable, because it interpolates the idea of continuation. If *prakṛita* had to be taken in the sense of ‘original and natural,’ a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of ‘refined for literary purposes.’ This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

**§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.**  
Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ, ङ *ṅ*, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

**§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :**

	Hard, (tenues)	Hard and aspirated, (tenues aspirate.)	Soft, (mediae.)	Soft and aspirated, (mediae aspirate.)	Nasals.	Liquids.	Sibilants	Vowels, Short, Long,	Diphthongs.
1. Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	ঘ <i>gh</i>	ঙ <i>ঙ</i>	হ <i>h</i> <sup>2</sup>	ঞ <i>ঞ</i> (χ)	অ <i>a</i> আ <i>ā</i>	
2. Palatals,	চ <i>ch</i>	চ <i>chh</i>	জ <i>j</i>	ঝ <i>jh</i>	ঞ <i>ঞ</i>	য <i>y</i>	ঞ <i>ঞ</i> (শ)	ই <i>i</i> ঈ <i>ি</i>	ে <i>e</i> ে <i>ai</i>
3. Linguals,	ত <i>t</i>	ঠ <i>th</i>	দ <i>d</i> <sup>1</sup>	ঢ <i>dh</i> <sup>1</sup>	ণ <i>ণ</i>	র <i>r</i>	ঞ <i>ঞ</i> (শ)	ু <i>ু</i> রূ <i>ূ</i>	
4. Dentals,	ত <i>t</i>	ঘ <i>th</i>	দ <i>d</i>	ঘ <i>dh</i>	ন <i>n</i>	ল <i>l</i>	স <i>s</i>	লু <i>লু</i> (লু <i>লু</i> )	
5. Labials,	প <i>p</i>	ফ <i>ph</i>	ব <i>b</i>	ঘ <i>bh</i>	ম <i>m</i>	ব <i>v</i> <sup>3</sup>	ঞ <i>ঞ</i> (ফ)	ু <i>ু</i> বু <i>ু</i>	

Unmodified Nasal or Anusvāra,    ম or ঘ *m*.

Unmodified Sibilant or Visarga, : *h*.

<sup>1</sup> In the Veda ঢ *d* and ঢ *dh*, if between two vowels, are in certain schools written ঢ ? and ঢঢঢ *lh*.

<sup>2</sup> হ *h* is not properly a liquid, but a soft breathing.

<sup>3</sup> ব *v* is sometimes called Dento-labial.

<sup>4</sup> The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *h*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long लि, is merely a grammatical invention ; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvámûliya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmânîya*, i. e. afflatus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrâkṛiti*, having the shape of the thunderbolt) and ☻ (called *Gajakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, 1. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ☻, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ::, (*dvi*, two, *bindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ४ ; in the Tantrâbhidhâna as like two ति's. (See Prinsep, Indian Antiquities, vol. 1. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ् n̄, ञ् ñ̄, ण् n̄, ञ् n̄, ञ् m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (n̄ by k, kh, g, gh ; ñ̄ by ch, chh, j, jh ; n̄ by t, th, d, dh ; n̄ by t, th, d, dh ; m by p, ph, b, bh,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अंकिता instead of अङ्किता *aṅkitā*.

अंचिता instead of अचिता *aṅchitā*.

कुंडिता instead of कुण्डिता *kunditā*.

नंदिता instead of नन्दिता *nanditā*.

वंपिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitā*, &c.

The same applies to final ञ् m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadesa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final म् *m* in *pausd* may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829\*, pp. 12 and 13. कौमारास्त्ववसाने अनुस्वारमिच्छति । अवसाने वा । अवसाने सकारस्यानुस्वारो भवति २३ । देवं । देवम् ॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the अँ, लँ, वँ, or यँ, लँ, वँ, यँ, इँ, वँ, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *tam yati* we may write तँ्याति *tayঁ yati*;

instead of तं लभते *tam labhate* we may write तँ्लभते *talঁ labhate*;

instead of तं वहति *tam vahati* we may write तँ्बहति *taবঁ vahati*.

Or in composition,

संयानं *sanyānam* or सँयानं *sayঁyānam*;

संलभं *samlabdham* or सँলভঁ *sallabdham*;

संवहति *samvahati* or सँবহতি *saবঁvahati*.

But never if the म् *m* stands in the body of a word, such as काम्यः *kāmyah*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *sam u áran*, changed to सम्बारन् *sam várān*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, ष् *sh*, स् *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति *tam rakshati*.

Or in composition, संरक्षति *samrakshati*.

तं श्रीणोति *tam śrīṇoti*.

संश्रीणोति *samśrīṇoti*.

तं शकारं *tam shakāram*.

संश्कारति *samshkārati*.

तं सरति *tam sarati*.

संसरति *samsarati*.

तं हरति *tam harati*.

संहरति *samharati*.

§ 11. In the body of a word the only letters which can be preceded by

\* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇi herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhaṭṭa is said to have written the Sārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sīvarājadhāni.)

Anusvâra are श्व, ष्ठ, स्स, ह्ह. Thus अंशः *amśah*, धनुंषि *dhanūṁshi*, यशांसि *yaśāṁsi*, सिंहः *simhah*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नमः *namrah*, अलः *amlah*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the *m* stands ‘padânte,’ but not in शाम्यति *śāmyati*. (See § 9.)

§ 12. With the exception of *Jihvāṁdliya* ख (tongue-root letter), *Upadh-mâniya* फ (to be breathed upon), *Anusvâra* म (after-sound), *Visarga* : ह (emission, see Taitt.-Brâhm. III. p. 23 a), and *Repha r* (burring), all letters are named in Sanskrit by adding *kâra* (making) to their sounds. Thus अ a is called अकारः *akârah*; क् *ka*, ककारः *kakârah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, औ, औ, (॒), उ, ऊ, ए, ए, ओ, ओ ;  
a, á, i, í, ri, rí, li, (lí), u, ú, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, ि, ि, ि, ि, (॒), ि, ि, ि, ि, ि.  
a, á, i, í, ri, rí, li, (lí), u, ú, e, ai, o, au.

There is one exception. If the vowel औ *ri* follows the consonant ट् *r*, it retains its initial form, and the *r* is written over it. Ex. निर्रितिः *nirritih*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोचग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavâgra*; गोचर्ण *goâsvam*, cows and horses; प्रउग *praiuga*, yoke; तितउ *titaü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क् is not pronounced *k*, but *ka*; य् not *y*, but *ya*. But क् *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *ká*, कि *ki*, की *kí*, क् *kri*, क् *kri*, क्ल् *kli*, (क्ल् *kli*), कु *ku*, कू *kú*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कि and की. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virâma*, i. e. stoppage, which is marked by ः. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kârtsnya* is written कार्त्स्ना. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters : क + क = क्क kka ; न + द = न्द nda ; त + व = त्व tva ; स + ख = ख्ख skha ; च + य = च्य chya ; प + न = न्प pta ; क + त = क्त kta ; क + त् + व = क्त्व ktva ; क + त् + य = क्त्य ktva.

§ 17. The र् r following a consonant is written by a short transverse stroke at the foot of the letter ; as क + र = क्र or क्क kra ; ग + र = ग्र gra ; त + र = त्र or त्र tra ; द + र = द्र dra ; प + र + र = श्र shtra.

The र् r preceding a consonant is written by ^ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अक्क arka ; चर् + ष = चर्ष्व varshma. This sign for र् r is placed to the right of any other marks at the top of the same letter. Ex. अर्कं arkam ; अर्केण arkena ; अर्केदू arkendū.

क् k followed by श sh is written श्श or श्क ksha.

ज् j followed by न n is written ज्ञ jña.

ह्jh is sometimes written ह्जjh.

र् r followed by उ u and ऊ ū is written रु ru, रू ru.

द् d followed by उ u and ऊ ū is written दु du, दू dū.

श् ś, particularly in combination with other letters, is frequently written श.

Ex. श्श su; श्श ū; श्श ūra.

§ 18. The sign of *Virâma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short a is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants : thus युङ्के instead of युङ्के yuṅkē.

§ 19. The proper use of the *Virâma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign † is used ; at the end of a verse, or of a longer sentence, the sign ‖.

§ 20. The sign s (*Avagraha* or *Arddhâkâra*) is used in most editions to mark the elision of an initial अ a, after a final ओ o or ए e. Ex. सोऽपि so'pi for सो अपि so api, i. e. सस् अपि sas api ; तेऽपि te'pi for ते अपि te api.

#### *List of Compound Consonants.*

क्क k-ka, क्ख k-kha, क्च k-cha, क्त k-ta, क्त्व k-t-ya, क्त्र k-t-ra, क्ष्य k-t-r-ya, क्त् k-t-va, क्न k-na, क्न्य k-n-ya, क्म k-ma, क्य k-ya, क्म or क्क k-ra, क्ष्य or क्क k-r-ya, क्ल k-la, क्ल्य k-va, क्ल्य k-v-ya, क्ष k-sha, क्ष्य k-sh-ma, क्ष्य k-sh-ya, क्ष्य k-sh-va ;—ख्य kh-ya, ख्य kh-ra ;—ग्य g-ya, ग्य g-ra, ग्य g-r-ya ;—घ्य gh-na, घ्य gh-p-ya, घ्य gh-ma, घ्य gh-ya, घ्य gh-ra ;—ঙ্ক n-ka, ঙ্ক n-k-ta, ঙ্ক n-k-t-ya, ঙ্ক n-k-ya,

ऋ *n-k-sha*, ॠ *n-k-sh-vā*, ॠ *n-kha*, ॠ *n-kh-yā*, ॠ *n-ga*, ॠ *n-g-ya*, ॠ *n-gha*,  
ॠ *n-gh-yā*, ॠ *n-gh-ra*, ॠ *n-ñā*, ॠ *n-ma*, ॠ *n-ya*.

ऋ *ch-cha*, ॠ *ch-chha*, ॠ *ch-chh-ra*, ॠ *ch-ñā*, ॠ *ch-ma*, ॠ *ch-ya*;—ॠ *chh-ya*,  
ॠ *chh-ra*;—ऋ *j-ja*, ॠ *j-jha*, ॠ *j-ñā*, ॠ *j-ñ-yā*, ॠ *j-ma*, ॠ *j-ya*, ॠ *j-ra*,  
ॠ *j-va*;—ऋ *ñ-cha*, ॠ *ñ-ch-ma*, ॠ *ñ-ch-ya*, ॠ *ñ-chha*, ॠ *ñ-ña*, ॠ *ñ-ya*,  
ॠ *ñ-ñ-ya*.

ऋ *t-ña*, ॠ *t-ya*;—ॠ *th-ya*, ॠ *th-ra*;—ऋ *d-ga*, ॠ *d-g-ya*, ॠ *d-gha*,  
ॠ *d-gh-ya*, ॠ *d-ma*, ॠ *d-ya*;—ॠ *dh-ya*, ॠ *dh-ra*;—ऋ *n-ña*, ॠ *n-ñha*,  
ॠ *n-d-a*, ॠ *n-d-ya*, ॠ *n-d-ra*, ॠ *n-d-r-ya*, ॠ *n-dha*, ॠ *n-na*, ॠ *n-ma*,  
ॠ *n-ñ-ya*, ॠ *n-va*.

ऋ *t-ka*, ॠ *t-k-ra*, ॠ *t-ta*, ॠ *t-t-ya*, ॠ *t-t-ra*, ॠ *t-t-va*, ॠ *t-tha*, ॠ *t-na*,  
ॠ *t-n-ya*, ॠ *t-pa*, ॠ *t-p-ra*, ॠ *t-ma*, ॠ *t-m-ya*, ॠ *t-ya*, ॠ or ॠ *t-ra*,  
ॠ *t-r-ya*, ॠ *t-va*, ॠ *t-sa*, ॠ *t-s-na*, ॠ *t-s-n-ya*, ॠ *t-s-ya*;—ॠ *th-ya*;—  
ऋ *d-ga*, ॠ *d-gha*, ॠ *d-gh-ya*, ॠ *d-da*, ॠ *d-d-ya*, ॠ *d-dha*, ॠ *d-dh-ya*, ॠ *d-na*,  
ॠ *d-ba*, ॠ *d-bha*, ॠ *d-bh-ya*, ॠ *d-ma*, ॠ *d-ya*, ॠ *d-ra*, ॠ *d-r-ya*, ॠ *d-va*,  
 *d-v-ya*;— *dh-na*, *dh-n-ya*, *dh-ma*, *dh-ya*, *dh-ra*, *dh-r-ya*,  
 *dh-va*;—ऋ *n-ña*, ॠ *n-t-ya*, ॠ *n-t-ra*, ॠ *n-d-a*, ॠ *n-d-ra*, *n-dha*,  
 *n-dh-ra*, ॠ *n-na*, *n-pa*, *n-ma*, *n-ya*, *n-ra*, *n-sa*.

ऋ *p-ta*, *p-t-ya*, *p-na*, *p-pa*, *p-ma*, *p-ya*, *p-ra*, *p-la*,  
 *p-va*, *p-sa*, *p-s-va*;— *b-gha*, ॠ *b-ja*, *b-da*, *b-dha*, *b-na*,  
 *b-ba*, *b-bha*, *b-bh-ya*, *b-ya*, *b-ra*, *b-va*;— *bh-na*, *bh-ya*,  
 *bh-ra*, *bh-va*;— *m-na*, *m-pa*, *m-p-va*, *m-ba*, *m-bha*,  
 *m-ma*, *m-ya*, *m-ra*, *m-la*, *m-va*.

ऋ *y-ya*, *y-va*;—ऋ *l-ka*, *l-pa*, *l-ma*, *l-ya*, ॠ *l-la*, ॠ *l-va*;—  
ऋ *v-na*, *v-ya*, *v-ra*, *v-va*.

ऋ *s-cha*, ॠ *s-ch-ya*, ॠ *s-na*, *s-ya*, *s-ra*, *s-r-ya*, ॠ *s-ñ-la*, *s-va*,  
 *s-v-ya*, ॠ *s-ñ-ña*;— *sh-ña*, *sh-t-ya*, *sh-t-ra*, *sh-t-r-ya*, *sh-t-va*,  
 *sh-ñha*, *sh-ñ-ña*, *sh-ñ-ya*, *sh-pa*, *sh-p-va*, *sh-ma*, *sh-ya*,  
 *sh-va*;—ऋ *s-ka*, ॠ *s-kha*, ॠ *s-ta*, *s-t-ya*, ॠ *s-t-ra*, *s-t-va*,  
 *s-tha*, *s-na*, *s-n-ya*, *s-pa*, *s-phā*, *s-ma*, *s-m-ya*, *s-ya*,  
 *s-ra*, *s-va*, *s-sa*.

ऋ *h-ña*, ॠ *h-na*, *h-ma*, *h-ya*, *h-ra*, ॠ *h-ia*, *h-va*.

### Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
१	२	३	४	५	६	७	८	९	०

These figures were originally abbreviations of the initial letters of the Sanskrit numerals.  
The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe,  
where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए e of एकः *ekah*, one.

२ stands for द्व द्व of द्वौ *dvaū*, two.

३ stands for त्र त्र of त्रयः *trayah*, three.

४ stands for च्छ ch of चत्वारः *chatvārah*, four.

५ stands for पंच pañcha, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome 1; Prinsep's Indian Antiquities by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

### *Pronunciation.*

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ a, however, has rather the sound of the English a in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख kh is said, by English scholars who have learnt Sanskrit in India, to sound almost like kh in 'inkhorn'; थ th like th in 'pothouse'; फ ph like ph in 'topheavy'; घ gh like gh in 'loghouse'; ध dh like dh in 'madhouse'; भ bh like bh in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ n has the sound of ng in 'king.'
4. The palatal letters च ch and ज j have the sound of ch in 'church' and of j in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. डिरेक्टर *Direkṭar*, गवर्नमेंट *Gavarṇment*, &c.\*
6. The Visarga, Jihvāmūlīya and Upadhmānīya are not now articulated audibly.
7. The dental श s sounds like s in 'sin,' the lingual ष sh like sh in 'shun,' the palatal ष ś like ss in 'session.'

\* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvi Language,' Journal of the Asiatic Society, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French ‘bon.’

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents \*.

## CHAPTER II.

### RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्रग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

#### *Distinction between External and Internal Sandhi.*

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhâtu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness’ sake it will be best to apply the name of *External*

\* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pâp. I. 1, 9. नासिका च (चकारेण सख्षण्गोचारानुकूलं ताल्पादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i.e. pronounced by their own organ of speech, and uttered through the nose.

*Sandhi* or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prátipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyám*, भिः *bhiḥ*, भः *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य् *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *lidhah*, than to remember the rules according to which ल + ल् *h* + *t* are changed into ल + ल् *dh* + *t*, ल + ल् *d* + *dh*, and ल + ल् *d* + *dh*; ल् *d* is dropt and the vowel lengthened : while in परिवृह् + तः *parivṛih* + *tah*, the vowel, under the same circumstances, remains short ; *parivṛih* + *tah* = *parivṛidh* + *tah*, *parivṛid* + *dhah* = *parivṛid* + *dhah* = *parivṛidhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

### Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pān. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, औ *ri*, ल॒ *li*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, औ॒ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ॒ *au*.
3. Protracted vowels are indicated by the figure ३ ; आ३ *a* ३, आ३ *ā* ३, इ३ *i* ३, ई३ *ī* ३, ए३ *e* ३, औ३ *au* ३. Sometimes we find आ३ इ३, *a* ३ *i*, instead of ए३, *e* ३; or आ३ उ३, *ā* ३ *u*, instead of औ३, *au* ३.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samdn̄dkshara*) : अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, औ॒ *ri*, औ॒ *li*.
2. Diphthongs (*sandhyakshara*) : ए *e*, ऐ *ai*, ओ *o*, औ॒ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunásika* : अ॑ *a*, आ॑ *ā*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ a, इ i, उ u, ए ri, ल् li, if not followed by a double consonant.
2. Heavy vowels are आ ā, ई ī, ऊ ū, ए॒ ri, ए e, ए॑ ai, ओ o, औ au, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udātta), *grave* (anudātta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. I. 2, 29–32.) Accents are marked in Vedic literature only.

### *Guṇa and Vṛiddhi.*

§ 30. Guṇa is the strengthening of इ i, ई ī, उ u, ऊ ū, ए e, ए॒ ri, ए॑ ai, ल् li, by means of a preceding अ a, which raises इ i and ई ī to ए e, उ u and ऊ ū to ओ o, ए॒ ri and ए॑ ai to अर् ar, ल् li to अल् al. (Pāṇ. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ए॑ ai instead of ए e, औ au instead of ओ o, आर् ar instead of अर् ar, and आल् al instead of अल् al. (Pāṇ. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ए॒ ri, ए॑ ai, ल् li.
2. Guṇa vowels: ए॑ ai (a + i), ओ o (a + u), अर् ar, अल् al.
3. Vṛiddhi vowels: आ ā, ए॑ ai (a + a + i), औ au (a + a + u), आर् ar, आल् al.

§ 31. अ a and आ ā do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् han forms with Guṇa जघन् jaghana, or with Vṛiddhi जघान् jaghāna, I have killed.

### *Combination of Vowels at the end and beginning of words.*

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ i, ई ī, उ u, ऊ ū, ए॒ ri, ए॑ ai; also the diphthongs, ए e, ए॑ ai, ओ o, औ au.
2. Those which are not, अ a, आ ā.

Calling the former liquid \*, the latter hard vowels, we may say : If the

\* The Prātiśākhya calls them *nāmin*, for a different reason ; see Rig-veda-prātiśākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. vi. 1, 101.) Thus

अ or आ + अ or आ = आ  $\ddot{a} + \dot{a} = \ddot{a}$ .

इ or ई + इ or ई = ई  $\ddot{i} + \dot{i} = \ddot{i}$ .

उ or ऊ + उ or ऊ = ऊ  $\ddot{u} + \dot{u} = \ddot{u}$ .

ऋ or चू + चू or चू = चू  $r\ddot{i} + r\dot{i} = r\ddot{i}$  \*.

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी इद्रशी = नदीद्रशी *nadī + idriśi = nadīdriśi*, such a river.

कर्तृ चूनु = कर्तृनु *kartṛi + riju = kartṛiju*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + iśah = mahīśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. vi. 1, 87.) Thus

अ or आ + इ = ए  $\ddot{a} + \dot{i} = e$  ( $\ddot{ai}$ ).

अ or आ + ऊ = ऊ  $\ddot{a} + \ddot{u} = o$  ( $\ddot{au}$ ).

अ or आ + चू = अर  $\ddot{a} + r\ddot{i} = ar$ . (Pāṇ. i. 1, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

† सा चृद्धिः = सर्द्धिः *sā + riddhiḥ = sarddhīḥ*, this wealth.

तव लकारः = तवल्कारः *tava + likārah = tavalkārah*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. vi. 1, 88.) Thus

अ or आ + ए = ऐ  $\ddot{a} + e = \ddot{ai}$ .

अ or आ + ई = ऐ  $\ddot{a} + \ddot{ai} = \ddot{ai}$ .

अ or आ + ऊ = औ  $\ddot{a} + \ddot{o} = \ddot{au}$ .

अ or आ + चौ = औ  $\ddot{a} + \ddot{au} = \ddot{au}$ .

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा एक्षिष्ठ = सैक्षिष्ठ *sā + aikshishṭa = saikshishṭa*, she saw.

\* The letter ल्ल *li* is left out, because it is of no practical utility. It is treated like चूर्ण *rī*, only substituting ल्ल for र् *r* in Guṇa and Vṛiddhi. Thus ल्ल+ अनुबन्धः *li+anubandhaḥ* becomes लनुबन्धः *lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of ा with *ri* optional, but they require the shortening of the long ा. Ex. ब्रह्मा+चूषिः *brahma+rishiḥ = brahmārishiḥ* or ब्रह्मा चूषिः *brahma rishiḥ*, Brahmā, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhah = tavaushṭhah*, thy lip.

सा चौत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ईश्वर्यं = रामैश्वर्यं *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + आपन्यं = सीतोपन्यं *sítā + aupanyam = sítapanyam*, similarity with Sítā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

अ or आ	= य or या	$\ddot{a} = y\ddot{a}$ .
च्छ or च्छू	= यू or यू	$\ddot{r}i = y\ddot{r}i$ .
इ or ई	उ or ऊ = यु or यू	$\ddot{u} = y\ddot{u}$ .
ए or ऐ	= ये or यै	$e, ai = ye, yai$ .
ओ or औ	= यो or यौ	$\ddot{o}, au = yo, yau$ .
अ or आ	= र or रा	$\ddot{r} \dot{a} = r\ddot{a}$ .
इ or ई	= रि or री	$\ddot{i} = ri$ .
च्छ or च्छू	उ or ऊ = रु or रू	$ri \quad \ddot{u} = r\ddot{u}$ .
ए or ऐ	= रे or रै	$e, ai = re, rai$ .
ओ or औ	= रो or रौ	$\ddot{o}, au = ro, rau$ .
अ or आ	= व or वा	$\ddot{r} \dot{a} = v\ddot{a}$ .
इ or ई	= वि or वी	$\ddot{i} = v\ddot{i}$ .
उ or ऊ	च्छ or च्छू = वृ or वू	$ri = vr\ddot{i}$ .
ए or ऐ	= वे or वै	$e, ai = ve, vai$ .
ओ or औ	= वो or वौ	$\ddot{o}, au = vo, vau$ .

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तृ उत्र = कर्तुत्र *kartṛi + uta = kartruta*, doing moreover.

मधु इव = मधिव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नदैडस्य *nadi + aidasya = nadyaidasya*, the river of Aīda.

In compounds, नदी + अर्थं = नद्यर्थं *nadi + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्रत्र *chakryatra* or चक्रि अत्र *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ā), the last element of the Guṇa-vowel is changed into a semivowel. If ā follows, ā is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

- ए (e) + any vowel (except ā) = अय (ay).

- ओ (o) + any vowel (except ā) = अव (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe ágachchha = sakhayágachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi = prabhavéhi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham = prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + iśah = gaviśah*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै जर्थः = श्रियार्थः *śriyai arthah = śriyārthah*.

श्रियै चूते = श्रियायृते *śriyai rite = śriyāyrite*.

रवै चत्तमिते = रवावस्तमिते *ravau astamite = ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti = tāviti*.

In composition, नौ + जर्थ = नावर्थं *nau + artham = nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except ा, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe ágachchha*, not into सखयागच्छ *sakhayágachchha*, but into सख आगच्छ *sakha águchchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavéhi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *ai*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै जर्थः *śriyai arthah* is more usually written श्रिया जर्थः *śriyā arthah* instead of श्रियार्थः *śriyārthah*.

3. The final व् *v* of आव् *āv*, for औ *au*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य् *y* and क् *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. vi. 1, 109.)

Ex. शिवे अत् = शिवे॒त् *śive atra* = *śive'tra*, in Siva there.

प्रभो अनुग्रहाण = प्रभो॒नुग्रहाण *prabho anugrihāṇa* = *prabho 'nugrihāṇa*,  
Lord, please.

In composition this elision is optional. (Pāṇ. vi. 1, 122.)

Ex. गो + अश्वः = गो॒श्वः or गोअश्वः: *go + aśvāḥ* = *go 'śvāḥ* or *go aśvāḥ*, cows  
and horses.

In some compounds गव् *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākshah*, a window, lit. a bull's eye; गवेन्द्रः *gavendrah*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोजिनं *gavājinam* or *go'jinam*, a bull's hide.

### *Unchangeable Vowels (Pragṛihya).*

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragṛihya* (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

i. The terminations of the dual in ई॑, उ॑, and ए॑ *e*, whether of nouns or verbs.

Ex. कवी॑ इम॑ *kavī imau*, these two poets.

गिरी॑ इत॑ *giri etau*, these two hills.

साध॑ इम॑ *sādhū imau*, these two merchants.

बंध॑ आनय॑ *bandhū ánaya*, bring the two friends.

लते॑ इते॑ *late ete*, these two creepers.

विद्ये॑ इमे॑ *vidye ime*, these two sciences.

श्याते॑ अर्भकौ॑ *śyātē arbhakau*, the two children lie down.

श्यावहे॑ आवां॑ *śyāvahē ávām*, we two lie down.

याच्छते॑ अर्थ॑ *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मरणी॑व *marṇīva*, i.e. मरणी॑ इव *marṇī iva*, like two jewels; दंपती॑व *dampati॑va*, i.e. दंपती॑ इव *dampati॑ iva*, like husband and wife.

ii. The terminations of अमी॑ *amī* and अमू॑ *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस्॑ *adas*. (Pāṇ. i. 1, 12.)

Ex. अमी॑ अश्वः: *amī aśvāḥ*, these horses.

अमू॑ इशवः: *amū ishavāḥ*, these arrows.

अमू॑ अर्भकौ॑ *amū arbhakau*, these two children. (This follows from rule i.)

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*Irregular Sandhi.*

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ ā is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au. (Pāṇ. VI. 1, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*

उप + एषते = उपेषते *upa + eshate = upeshate.*

प्र + एशयति = प्रेषयति *pra + eshayati = preshayati \*.*

परा + एखति = परेखति *parā + ekhati = parekhati.*

उप + ओषति = उपोषति *upa + oshati = uposhati.*

परा + ओहति = परोहति *parā + ohati = parohati.*

This is not the case before the two verbs एध् *edh*, to grow, and इ *i*, to go, if raised by Guṇa to ए e. (Pāṇ. VI. 1, 89.)

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate.*

अव + एति = अवैति *ava + eti = araiti.*

In verbs derived from nouns, and beginning with ए or ओ e or o, the elision of the final अ or आ ā of the preposition is optional.

§ 44. If a root beginning with चूर्चू *ri* is preceded by a preposition ending in अ a or आ ā, the two vowels coalesce into आर् *ár* instead of अर् *ar*. (Pāṇ. VI. 1, 91.)

Ex. अप + चूर्चूति = अपार्चूति *apa + richchhati = apárchchhati.*

अव + चूर्चूति = अवार्चूति *ava + riñáti = avárchúti.*

प्र + चूर्चूते = प्रार्चूते *pra + riñate = prárjate.*

परा + चूर्चूति = परार्चूति *parā + riñhati = parárshati.*

In verbs derived from nouns and beginning with चूर्चू *ri*, this lengthening of the आ a of the preposition is optional. (Pāṇ. VI. 1, 92.)

In certain compounds चूर्चूं *riñam*, debt, and चूर्चूः *ritah*, affected, take Vṛiddhi instead of Guṇa if preceded by अ a; प्र + चूर्चूं = प्रार्चूं *pra + riñam = prárñam*, principal debt; चूर्चूं + चूर्चूं = चूर्चूर्चूं *riñam + riñam = riñárñam*, debt contracted to liquidate another debt; शोक + चूर्चूः = शोकार्त्तः *śoka + ritah = śokárttaḥ*, affected by sorrow. Likewise जह् *āh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विच्छ + जहः *viśva + āhah*, the acc. plur. of विच्छवाह् *viśvavāh*, is विच्छौहः *viśvauhah*. (Pāṇ. VI. 1, 89, vārt.)

§ 45. If the initial ओ o in ओष्ठः *oshīthah*, lip, and ओतुः *otuh*, cat, is preceded in a compound by अ or आ ā, the two vowels may coalesce into औ au or ओ o. (Pāṇ. VI. 1, 94, vārt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara + oshīthah = adharaushīthah* or *adharos̄hīthah*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthūla + otuh = sthūlautuh* or *sthūlotuh*, a big cat.

\* In nouns derived from प्रेष् *presh*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praiṣya*, a messenger. प्रेष् *presha*, a gleaner, is derived from प्रा *pra* and ईष् *ish*.

If ओष्ठ *oshtha* and ओतु *otu* are preceded by आ or आ *a* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama+oshthah=mamaushthah*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर् *sva+tra*.

आक्षौहिणी *akshauhinī*, a complete army, from आक्ष + ऊहिनी *aksha+ūhini*.

प्रौढः *praudhah*, from प्र + ऊढः *pra+ūdhah*, full-grown.

प्रौहः *prauhah*, investigation, from प्र + ऊहः *pra+ūhah*.

प्रैषः *praishah*, a certain prayer, from प्र + एषः *pra+eshah*. (See § 43.)

प्रैषः *pruishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. आहो आपेहि *aho apehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *a* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्रः *i indra*, Oh Indra ! उ उमेशा *u umesa*, Oh lord of Umâ !

आ एवं *a evam*, Is it so indeed ?

§ 49. If आ *a* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ आध्ययनात् = आध्ययनात् *a adhyayanat=ādhyayanat*, until the reading begins.

आ एकदेशात् = एकदेशात् *a ekadesat=aikadesat*, to a certain place.

आ आलोचितं = आलोचितं *a alochitam=ālochitam*, regarded a little.

आ उष्णं = ओष्णं *a ushnam=oshnam*, a little warm.

आ इहि = एहि *a ihi=ehi*, come here.

If आ *a* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *a evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३ ! एहि *devadattā 3 ehi*, Devadatta, come here !

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.										
अ a आ á	आ á	आ á	ई ī	उ u	ऊ ū	आ॒रि॑	आ॒रि॑	उ॒रि॑	उ॒रि॑	ओ॒o	ओ॒o
ई ī	य ya	या॒yā	ई ī	य yu	यू॒yu	यू॒yu	यू॒yī	यू॒yī	यौ॒yo	यौ॒yo	यौ॒yo
उ u ऊ ū	व va	वा॒vā	वी॒vī	ऊ ū	वू॒vṛī	वृ॒vṛī	वृ॒vṛī	वै॒ve	वै॒vai	वो॒vo	वो॒vo
आ॒रि॑	र ra	रा॒rā	रिरि॑	रु॒ru	रू॒rū	रू॒rī <sup>1</sup>	रू॒rī <sup>2</sup>	रे॒re	रै॒rai	रो॒ro	रो॒ro
उ॒रि॑	ल la	ला॒lā	लिलि॑	लु॒lu	लू॒lū	लू॒lī <sup>3</sup>	लू॒lī <sup>2</sup>	ले॒le	लै॒lai	लो॒lo	लौ॒lau
ई ī	रे॒re <sup>2</sup>	(आया॒ayā	आयि॒ayi	आयी॒ayī	आयु॒ayu	आयू॒ayū	आयू॒ayī <sup>2</sup>	आयू॒ayī <sup>1</sup>	आये॒aye	आयै॒ayai	आयो॒ayo
		आ चा॒aā	आ इ॒ai	आ ई॒ai	आ उ॒au	आ ऊ॒aū	आ चू॒ari	आ चू॒ari	आ ए॒ae	आ ई॒ai	आ ओ॒ao
ई ī	रे॒ai	(आयाया॒ayāya	आयिया॒ayiyā	आयीया॒ayīyā	आयुया॒ayūyā	आयूया॒ayūyī	आयूया॒ayīyī	आये॒aye	आयै॒ayai	आयो॒ayo	आयै॒ayau
		आ चा॒aā	आ चा॒aā	आ ई॒ai	आ ई॒ai	आ उ॒au	आ चू॒ari	आ चू॒ari	आ ए॒ae	आ ई॒ai	आ ओ॒ao
ओ॒o	ओ॒o <sup>2</sup>	च्वा॒avā	च्विवि॒avī	च्वु॒avū	च्वू॒avū <sup>2</sup>	च्वू॒avū <sup>1</sup>	च्वू॒avū <sup>1</sup>	च्वे॒ave	च्वै॒avai	च्वे॒avo	च्वै॒avo
		(आ चा॒aā	आ इ॒ai	आ ई॒ai	आ उ॒au	आ ऊ॒aū	आ चू॒ari	आ चू॒ari	आ ए॒ae	आ ई॒ai	आ ओ॒ao
ओ॒o	ओ॒au	(आ चा॒aā	आ चा॒aā	आ ई॒ai	आ उ॒au	आ चू॒ari	आ चू॒ari	आ ए॒ae	आ ई॒ai	आ ओ॒ao	आ ओ॒ao

1. रिरि॒र्हयैं क्रसा॒रिकारे परे॒रि॒र्हयैमः दिग्धे तु॒रि॒र्हयैरा. Rājā rāmāśāstr.      2. रे॒रि॒र्हयै.      3. लि॒रि॒र्हयै.

*Combination of Final and Initial Consonants.*

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhih*, भ्यः *bhyah*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य् *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that eleven only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz. .

क् *k*, ङ् *n*, द् *t*, ण् *n*, न् *t*, ष् *p*, म् *m*, ल् *l*, : *h*, . *m̥*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख् *kh* by क् *k*; घ् *gh* by ग् *g*; छ् *chh*, however, not by च् *ch*, but by द् *t*, &c. Ex. चित्रलिख् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by न् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten\*.
3. No palatal च् *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाच् *vāch*, speech; voc. वाक् *vāk*. Final ङ् *n* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*,) ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into द् *t*; sometimes into क् *k* or न् *t*.

\* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अग्नतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga. For, radical श sh cannot be final, but is replaced by ट t. Thus द्विश dvish becomes द्विट dvit. In a few words final श sh is changed into क k. Radical श ś cannot be final, but is replaced by ट t. Thus विश vis becomes विट vit. In some words final श ś is changed into क k. (§ 174.) Final radical स s is treated as Visarga.

The Visarga, therefore, raises the nine to ten ; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words. Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an त् r precedes a final radical tenuis क k, ट t, त् t, ष p. Thus

अविभर् + त् = अविभर् abibhar + t = abibhar, 3. p. sing. impf. of भ्री bhri, to carry.  
अविभर् + स = अविभर् abibhar + s = abibhar, 2. p. sing. impf. of भ्री bhri, to carry.  
सुवल्ल + स = सुवल्ल suvalg + s = suval, nom. sing. well jumping.

But ऊर्क urk, strength, nom. sing. of ऊर्जा urj.

अवरिवर्त् avarivart, 3. p. sing. impf. intens. of वृत् vrit or वृष्टि vridh.

अमार्दि amârdi, from मर्ज् mrij. (Pâñ. viii. 2, 24.)

The nom. sing. of चिकीर्ष chikirsh is चिकीः chiklh, because here the r is not followed by a tenuis.

#### *Classification of Consonants.*

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn \*. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*) ; the three or five sibilants in their respective places.

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\* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunasika*. (ঔ, ল, ব, or য, ল, ব, য, ল, ব.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna*\*, effort) letters are divided into,

1. Letters formed by complete contact (*sprishta*) of the organs : क k, ख kh, ग g, घ gh, ङ n; च ch, छ chh, ज j, झ jh, ञ ñ; ट t, ठ th, ड d, ढ dh, ण ñ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, ম m. These are called *Sparśa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishta*) : य y, र r, ल l, व v (not হ h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsas* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*) : ক খ, শ স, প শ, স স, গ ফ, হ হ. These are called *Ushman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph; ক খ, চ চ, শ স, প শ, স স, গ ফ, and Visarga : হ h. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड d, ढ dh, द d, ध dh, ब b, भ bh, ङ n, ञ ñ, ন n, ম m; হ h, য y, র r, ল l, ব v, the Anusvâra 'm̂', and all vowels. In their formation the glottis is closed. They are called *Ghoshat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahâprâna*) : ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, ध dh, ফ ph, ভ bh; ক খ, শ স, প শ, স স, গ ফ; হ h; the Visarga : হ h and Anusvâra 'm̂'.
2. Unaspirated (*alpaprâna*) : all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality ; while in the

\* Sanskrit grammarians call this आव्यंतरः प्रयत्नः: *ābyantaraḥ prayatnāḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वायः प्रयत्नः: *vāyah prayatnāḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *dusprishta*, imperfect contact, or *ishadasprishta*, slight non-contact, or *ishadvivrita*, slight opening ; to the sibilants *nemasprishta*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening ; while they require for the vowels either *vivṛita*, complete opening, or *asprishta*, non-contact. Siddh.-Kaum. vol. I. p. 10. Rig-veda-prâtis. xiii. 3. In the Atharva-veda-prâtisâkhyâ I. 33. we ought to read एके॒स्पृष्टे॑ eke॒ 'sprishtam instead of एके॒स्पृष्ट॑ eke॒ sprishtam.

transition of च् ch into ग् g, or of त् t into न् n, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

### 1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् t before palatals (च् ch, छ् chh, ज् j, झ् jh, न् ñ, ञ् ś) is changed into a palatal. (Pâñ. VIII. 4, 40.)

Ex. तत् + च = तच् tat + cha = tachcha, and this.

तत् + छिनत्ति = तच्छिनत्ति tat + chhinatti = tachchhinatti, he cuts this.

तत् + श्रूणोति = तच्छ्रूणोति tat + śrīnoti = tachśrīnoti, he hears this \*.

तत् + जायते = तज्जायते tat + jāyate = tajjāyate, this is born. The final त् t is changed into च् ch and then into ज् j according to § 66.

In composition, जगत् + जेता = जगज्जेता jagat + jetā = jagajjetā, conqueror of the world.

The same change would take place before an initial झ् jh; and before an initial न् ñ, त् t might become either ज् j or न् ñ. (§ 68.)

§ 63. Final न् n before ज् j, झ् jh, न् ñ, and ञ् ś is changed to palatal ञ् ś.

Ex. तान् + जयति = ताञ्जयति tān + jayati = tāñjayati, he conquers them. (Pâñ. VIII. 4, 40.)

Note—Rules on the changes of final न् n before च् ch, छ् chh, and ञ् ś will be given hereafter. See § 73, 74.

§ 64. Final त् t before द् t, ठ् th, ड् d, ढ् dh, ण् n (not ष् sh, Pâñ. VIII. 4, 43) is changed into a lingual. (Pâñ. VIII. 4, 41.)

Ex. तत् + डयते = तद्वयते tat + dayate = taddayate. The final त् t is changed into द् t and then into ड् d according to § 66.

In composition, तत् + टीका = तट्टीका tat + tīkā = taṭṭīkā, a gloss on this.

एतत् + ठक्कुरः = एतद्वक्कुरः etat + thakkurah = etat!hakkurah, the idol of him.

\* श् ś, according to § 92, is generally changed to छ् chh: तच्छ्रूणोति tachchhṛīnoti.

The same change would take place before an initial श dh; and before an initial ष n, र t might become either द d or ण n. (§ 68.)

§ 65. Final न n before द d, द dh, ण n (not श sh, Pāṇ. VIII. 4, 43) is changed to ण n.

Ex. महान् + डामरः = महाण्डामरः: *mahán + dámaraḥ = mahāṇḍámaraḥ*, a great uproar.

Note—Rules on the changes of न n before द d and ण dh (not श sh) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (ṁ) and Visarga (ḥ) will be explained together with the changes of quality to which these letters are liable.

## 2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल l) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क k before sonants, changed into ग g:

सम्यक् + उक्तं = सम्यगुक् *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य y: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent \*.

2. द t before sonants, changed into द d:

परिव्राट् + अयं = परिव्राटयं *parivrāṭ + ayam = parivrāṭayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राट्हसति *parivrāṭ + hasati = parivrāṭ hasati*, the mendicant laughs; (also परिव्राट् दसति *parivrāṭ ḍhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राट्मित्रं *parivrāṭ + mitram = parivrāṭmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राट्भिः *parivrāṭ + bhiḥ = parivrāṭbhiḥ*.

\* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. प् p before sonants, changed into व् b:

ककुप् + अत्र = ककुबत्र kakup + atra = kakubatra, a region there, (inflectional base ककुभ् kakubh.)

अप् + घटः = अघटः ap + ghaṭah = abghaṭah, a water-jar.

अप् + जयः = अजयः ap + jayah = abjayah, obtaining water.

अप् + मयः = अमयः ap + mayah = ammayah, watery. (§ 69.)

ककुप् + भिः = ककुभिः kakup + bhiḥ = kakubbhīḥ, instrum. plur.

4. त् t before sonants, changed into द् d, except before sonant palatals and linguals, when (according to § 62) it is changed into ज् j and द् d:

सरित् + अत्र = सरिदत्र sarit + atra = saridatra, the river there.

जगत् + ईशः = जगदीशः jagat + īśah = jagadīśah, lord of the world.

महत् + धनुः = महाधनुः mahat + dhanuh = mahaddhanuh, a large bow.

महत् + भिः = महाभिः mahat + bhiḥ = mahadbhiḥ, instrum. plur.

त् t before sonant palatals, changed into ज् j: see § 62:

सरित् + जलं = सरिज्जलं sarit + jalam = sarijjalam, water of the river.

त् t before sonant linguals, changed into द् d: see § 62:

एतत् + दामरः = एतडामरः etat + dāmarah = etaddāmarah, the uproar of them.

Note.—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् t before the possessive suffixes मत् mat, वत् vat, विन् vin, वल् vala is not changed. Ex. विद्युत् + वत् = विद्युत्वत् vidyut + vat = vidyutvut, possessed of lightning. Final स् s too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् tejas + vin = tejasvin, instead of तेजोविन् tejorin; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् jyotis + mat = jyotishmat, instead of ज्योतिर्मत् jyotirmat; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds व् k, द् t, त् t, प् p are followed by initial nasals, chiefly न् n and म् m. The nasals being sonant, they require the change of व् k, द् t, त् t, and प् p into व् g, द् d, त् d, and व् b; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written द् n, त् n, त् n, म् m. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः dik + nāgah = dignāgah or diññāgah, a world-elephant.

मधुलिंदि + नर्दति = मधुलिङ्गर्दति or मधुलिण्नर्दति madhuliṁ + nardati = madhuli-  
liññardati or madhulinñnardati, the bee hums.

जगत् + नाथः = जगद्नाथः or जगद्वाथः jagat + nāthah = jagadnāthah or jagan-  
वाथah, lord of the world.

अप् + नदी = अब्रदी or अस्त्रदी ap + nadī = abnadī or aninadī, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राञ्मुखः prāk + mukhah = prāgmukhah or prāñmu-  
khah, facing the east.

भवत् + मतम् = भवद्मतं or भवन्मतं bhavat + matam = bhavadmatam or bha-  
vanmatam, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् *n*, घ् *n*, or ण् *n*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ङ् *n*, घ् *n*, or ण् *n*. There are, however, no words in common use beginning with ङ् *n*, घ् *n*, or ण् *n*.

§ 68. Before the suffix मय् *maya* and before मात्रा *mátra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाक्यम् *rāk+maya* = *vāñmayam*, consisting of speech.

मधुलिट + मात्रा = मधुलिरेमात्रा *madhuliṭ+mátram* = *madhuliñmátram*, merely a bee.

तत् + मात्रा = तन्मात्रा *tat+mátram* = *tanmátram*, element.

Note—Ninety-six is always पश्यवति *shanyavati*, never पश्यवति *shadñavati*.

§ 69. The initial ह् *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *t* (द् *d*), त् *t* (द् *d*), घ् *p* (ब् *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ् *gh*, ठ् *dh*, घ् *dh*, भ् *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik+hastinah* = *dhigghastinah*, Fie on the elephants!

परिव्राद् + हतः = परिव्राइहतः or परिव्राद्धतः *parivrāt+hatah* = *parivrādhhatah* or *pari-vrāddhatah*, the mendicant is killed.

तत् + हूतं = तद्हुतं or तद्बुतं *tat+hustam* = *tadhustam* or *taddhustam*, this is sacrificed.

अप् + हरणं = अभरणं or अभरणं *ap+haraṇam* = *abbharaṇam* or *abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)  
Ex. तत् + लभं = तलभं *tat+labdhām* = *tallabdhām*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *brihat+lalāṭam* = *brihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लाभः *mahán+lábhah* = *mahál lābhah*, large gain.

§ 72. Final ङ् *n*, ण् *n*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + आस्तः = धावन्नास्तः *dhávan+aśvah* = *dhávannaśvah*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते *pratyāṅ+āste* = *pratyāṅnāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णास्ते *sugāṇ+āste* = *sugāññāste*, he sits counting well \*.

If ङ् *n*, ण् *n*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्त् *kavín+dhvayasva*, call the poets.

\* Technical terms like उण्डादि *uṇḍadi*, a list of suffixes beginning with *uṇ*, or तिङ्गति *tiṅgata*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and घ् *p*, घ् *ph*, remains unchanged.  
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ग्र् *s*.  
 Final न् *n* before द् *t*, द् *th*, requires the intercession of श् *sh*.  
 Final न् *n* before त् *t*, त् *th*, requires the intercession of स् *s*. (Pāṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसंश्चकार *hasan* + *chakāra* = *hasaṁśchakāra*, he did it laughing.

धावन् + छागः = धावंश्चागः *dhávan* + *chhágah* = *dhávāṁśchhágah*, a running goat.

चलन् + टिट्हिभः = चलंश्चिट्हिभः *chalan* + *ṭittibhaḥ* = *chalamśhīṭṭibhaḥ*, a moving टिट्हिभा-bird.

महान् + ठक्कुरः = महांष्ठक्कुरः *mahān* + *ṭhakkurah* = *mahāṁśhīṭhakkurah*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan* + *taruh* = *patamstaruh*, a falling tree.

Note.—प्रशाम् *prasám*, quiet, forms the nom. प्रशान् *prasán*; but this final न् *n*, being the representation of an original न् *m*, is not allowed before च् *ch*, छ् *chh*, द् *t*, द् *th*, त् *t*, त् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाच्चिनोति *prasán* + *chinoti* = *prasāṁśchinoti*; not प्रशांश्चिनोति *prasáinschinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final ङ् *n* and ण् *n* may be followed by initial ज् *s*, श् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ङ् *n* and a द् *t* after the ण् *n*. Thus ङश् *n̄sa* becomes ङ्कश् *nk̄sa* (or ङ्क्ष ङ्कच्छ, § 92); णूष् *n̄sha* becomes णूष् *nk̄sha*; ङस् *n̄sa* becomes ङ्क्षस् *nk̄sa*; णष् *n̄sa* becomes णद्वश् *n̄t̄sa* (or णद्व ण्कच्छ); णष् *n̄sha* becomes णद्वष् *n̄t̄sha*; णस् *n̄sa* becomes णद्वस् *n̄t̄sa*. (Pāṇ. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prāñ* + *śete* = *prāñśete* or *prāñkṣete* (or *prāñkchhete*).

सुगण् + सरति = सुगण्सरति or सुगण्द्वसरति *sugāñ* + *sarati* = *sugāñsarati* or *sugāñt̄sarati*.

§ 75. The same rule applies to final न् *n* before ज् *s* and स् *s*, but not before श् *sh*, where it remains unchanged. Before ज् *s* it is first changed into palatal ञ् *n̄s*\* (§ 63); and ञ् *n̄s* may again be changed to ञ्च् *n̄ch̄s*, ञ्छ् *n̄chchh* (§ 72, 92), or ञ्क् *n̄chh*. Before स् *s*, न् *n* may remain unchanged, or न्त् *nts* may be changed into न्त्स् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्बट् *tān* + *shaṭ* = *tānshaṭ*, those six.

तान् + शार्दूलान् = ताज्ञार्दूलान् or ताञ्चार्दूलान् or ताञ्छार्दूलान् or ताम्ज्ञार्दूलान्  
 तान् + शार्दूलान् = *tāñśārdūlān* or *tāñchārdūlān* or *tāñchchhārdūlān* or  
 तान् + शार्दूलान्, those tigers. (Pāṇ. VIII. 3, 31.)

\* To allow न् *n* to remain unchanged before ज् *s* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

**तान् + सहते = तान्सहते** or **तानसहते** *tān + sahate = tānsahate* or *tāntsahate*, he bears them.

**हिन् (हिंस) + सु = हिन्सु** or **हिन्सु** *hin (hins) + su = hinsu* or *hintsu*, among enemies. (The base **हिंस** *hins*, before the **सु** *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् *t* before स् *s* must remain unchanged, and न् *t* may be inserted.  
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *shaṭ + saritah = shaṭsaritah* or *shaṭtsaritah*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

### Anusvāra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kinmatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ṅ*, the final म् *m* or Anusvāra may be changed into ङ् *ṅ*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ङ् *ṅ*.

Before ट् *t*, ठ् *th*, ड् *d*, ध् *dh*, ण् *n*, to ण् *ṇ*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *ṇ*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to य् *ÿ*, ल् *ll*, व् *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before श् *ś*, ष् *sh*, स् *s*, ङ् *ṅ*, and र् *r*, i.e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ् *ṅ*, म् *m*, ण् *ṇ*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tāṁ jayati*, he conquers her, is written ताङ्गयति *tāṅ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताङ्गयति *tāṅ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kim karoshi* (or *kin karoshi*), What doest thou?

शत्रुं + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruṁ jahi* (or *śatruñ jahi*), kill the enemy.

**नदीम् + तरति = नदीं तरति** (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

**गुरुम् + नमति = गुरुं नमति** (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

**किम् + फलं = किं फलं** (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

**शास्त्रम् + मीमांसते = शास्त्रं मीमांसते** (or शास्त्रम्मीमांसते) *śāstram + mīmāṁsate = śāstraṁ mīmāṁsate* (or *śāstram mīmāṁsate*), he studies the book.

Before य् y, ल् l, व् v :

**सत्वरम् + याति = सत्वरं याति** (or सत्वर्याति) *satvaram + yāti = satvaram yāti* (or *satvarayāyāti*), he walks quickly.

**विद्याम् + लभते = विद्यां लभते** (or विद्याङ्ग्लभते) *vidyām + labhate = vidyāṁ labhate* (or *vidyāl labhate*), he acquires wisdom.

**तम् + वेद = तं वेद** (or तञ्चेद) *tam + veda = tam veda* (or *tav veda*), I know him.

Before र् r, श् s, ष् sh, स् s, ह् h :

**करुणम् + रोदिति = करुणं रोदिति** *karuṇam + roditi = karuṇam roditi*, he cries piteously.

**श्वायाम् + शेते = श्वायां शेते** *śayyāyām + śete = śayyāyāṁ śete*, he lies on the couch.

**मोक्षम् + सेवते = मोक्षं सेवते** *moksham + seveta = moksham̄ seveta*, let a man cultivate spiritual freedom.

**मधुरम् + हसति = मधुरं हसति** *madhuram + hasati = madhuram̄ hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं evam, thus, (or एवम् evam.)

§ 79. Final म् m before ह् h, if ह् h be immediately followed by न् n, म् m, य् y, ल् l, व् v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. **किम् + हृते = किं हृते** or **किन्हृते** *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

**किम् + ह्यः = किं ह्यः** or **किय्ह्यः** *kim + hyah = kim hyah* or *kiyhyah*, What about yesterday ?

**किम् + ह्मलयति = किं ह्मलयति** or **किम्ब्लयति** *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If क् kri is preceded by the preposition सम् sam, an श् s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.) •

Ex. सम् + कृतः = संस्कृतः *sam + kritah = saṁskṛitah*, hallowed.

§ 81. In समराज *samrāj*, nom. समराद् *saṃrāt*, king, श्व *m* is never changed. (Pāṇ. VIII. 3, 25.)

*Visarga and Final श्व s and त्र r.*

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the त्र *r*.

§ 83. The only sibilant which can be final in *pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. नामः + कामः = नामः कामः (originally नाम् कामः) *tataḥ + kāmaḥ = tataḥ kāmaḥ* (originally *tataχ kāmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णचंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + टलति = भीतटलति *bhītaḥ + ṭalati = bhītashṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नठक्कुरः *bhagnah + ṭhakkurah = bhagnashṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याम् पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyām pāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुषः + शिषुः = सुषश्चिषुः or सुषः शिषुः *suptah + śiṣuh = suptas̄ śiṣuh* or *suptah śiṣuh*, the child sleeps.

भागः + षोडशः = भागष्चोडशः or भागः षोडशः *bhāgaḥ + shodaśah = bhāgash shodaśah* or *bhāgaḥ shodaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्तर्गः or प्रथमः सर्गः *prathamaḥ + sargah = prathamas- sargah* or *prathamaḥ sargah*, the first section.

Note 1—If Visarga is followed by an initial त्व् *ts*, it is not changed into dental श् *s*, but remains Visarga, as if followed by स् *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhah* + *tsarati* = *śaṭhah tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kah* + *tsaruḥ* = *kah tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ* + *sthā* = *devāḥ sthā* or *devā sthā*, you are gods; (also देवास्य *devās sthā*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ* + *sphurati* = *hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्फुरति *haris sphurati*.)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuh*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, ष्*sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpipibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ*, *piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the general rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by चा *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by च *a*, and followed by any vowel except औ *o*, the Visarga is dropt.
3. If the Visarga is preceded by च *a*, and followed by a sonant consonant, the Visarga is dropt, and the च *a* changed to औ *o*.
4. If the Visarga is preceded by च *a*, and followed by औ *o*, the Visarga is dropt, च *a* changed into औ *o*, after which, according to § 41, the initial च *a* must be elided. The sign of the elision is स्, called *Avagraha*.

Examples of the general rule :

कविः + चयं = कविरयं *kavīḥ* + *ayam* = *kavirayam*, this poet.

रविः + उदेति = रविरुदेति *ravīḥ* + *udeti* = *ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ* + *gachchhati* = *gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुजयति *vishṇuḥ* + *jayati* = *vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोबंधः *paśoh* + *bandhah* = *paśorbandhah*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuh* + *muhuh* = *muhurmuhuh*, gradually.

वायुः + वाति = वायुर्वाति *vāyuh* + *vāti* = *vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuh* + *hasati* = *śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *nīḥ* + *dhanah* = *nirdhanah*, without wealth.

दुः + नीतिः = दुर्णीतिः *duḥ* + *nītih* = *durnītih*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ* + *bhiḥ* = *jyotirbhīḥ*, instrum. plur.

Examples of the first exception :

अस्त्रः + अस्ती = अस्त्रा अस्ती *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + आघयः = आगता आघयः *āgatāḥ + rishayah = āgatā rishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhīḥ*, instrum. plur. of मास् *māś*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutāḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eshaḥ = ka eshaḥ*, Who is he ?

कः + चूषिः = क चूषिः *kaḥ + rishiḥ = ka rishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manāḥ + ádi = mana ádi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + णाकारः = मूर्धन्यो णाकारः *mūrdhanyah + ṣakāraḥ = mūrdhanyo ṣakāraḥ*, the lingual ṣ.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇah + dīpaḥ = nirvāṇo dīpah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītah + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitah + yatnah = kṛito yatnah*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhīḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedah + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically र्‌र\*. This र्‌r, as a final, is changed into Visarga, according to § 82, and it

\* It is called रजातो विसर्गः *rajātō visargah*, the Visarga produced from *r*. It occurs, preceded by अ a, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antah*, within; स्वः *svaḥ*, heaven; अहः *ahaḥ*, day (§ 196); in the voc. sing. of nouns in र्‌रि, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as अजागर् *ajḍgar*, 2. 3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the ए *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah* + *api* = *punarapi*, even again.

प्रातः + एव = प्रातरेव *prātah* + *eva* = *prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātah* + *dehi* = *bhrātar dehi*, Brother, give !

§ 86. No ए *r* can ever be followed by another ए *r* (Pāṇ. viii. 3, 14). Hence final Visarga, whether etymologically स *s* or ए *r*, if followed by initial ए *r*, and therefore by § 84 changed to ए *r*, is dropped, and its preceding vowel lengthened. (Pāṇ. vi. 3, 111.)

Ex. विधुः + राजते = विधु राजते *vidhuh* + *rājate* = *vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātah* + *raksha* = *bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punah* + *rogī* = *punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स *s* and ए *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *sah* and एषः *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pāṇ. vi. 1, 132.)

Ex. सः + ददाति = स ददाति *sah* + *dadāti* = *sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *sah indrah* = *sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *sah* + *abhat* = *so'bhavat*, he was.

मृतः सः *mṛitah sah*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pāṇ. vi. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pāṇ. vi. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pāṇ. viii. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ* + *īśāna* = *bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ* + *devāḥ* = *bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoh* and अघोः *aghoh*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

## I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ kri, to do (e.g. कर kara, कार kára), before derivatives of कम् kam, to desire (e.g. कांति kánta, कामा káma), before कंस kámsa, goblet, कुम्भ kumbha, jar, पात्र páttra, vessel, कुशा kuśa, counter, board, कर्णी karnī, ear, the final Visarga of bases in अस् as is changed to स् s. (Pán. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः śreyah+karaḥ=śreyaskarāḥ, making happy.

अहः + करः = अहस्करः ahah+karaḥ=ahaskarāḥ, sun.

जयः + कुम्भः = जयस्कुम्भः ayah+kumbhaḥ=ayaskumbhaḥ, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pán. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं adhah+padam=adhaspadam, below the foot.

दिवः + पतिः = दिवस्पतिः divah+patih=divaspatiḥ, lord of heaven.

वाचः + पतिः = वाचस्पतिः váchah+patih=váchaspatiḥ, lord of speech.

भाः + करः = भास्करः bháḥ+karaḥ=bháskaraḥ, sun, &c.

2. Nouns in इस् is and उस् us, such as हविः havih, धनुः dhanuh, &c., before words beginning with क् k, ख् kh, प् p, and फ् ph, always take ष् sh. (Pán. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं sarpiḥ+pánam=sarpishpánam, ghee-drinking.

आयुः + कामः = आयुष्कामः áyuh+kámah=áyushkámah, fond of life.

Note—भातुष्पुत्रः bhrátushputrah, nephew, is used instead of धातुः पुत्रः bhrátuh putrah, the son of the brother.

## II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः namah, पुरः purah, तिरः tirah, if compounded prepositionally with कृ kri, change Visarga into स् s. (Pán. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः namah+kárah=namasrárah, adoration ; (but नमः कृत्वा namah kṛitvá, having performed adoration.)

पुरः + कृत्य = पुरकृत्य purah+kṛitya=puraskṛitya, having preferred.

तिरः + कारी = तिरस्कारी tirah+kárī=tiraskári, despising. In तिरः tirah the change is considered optional. (Pán. VIII. 3, 42.)

2. The words निः nih, दुः duh, वहिः rahiḥ, आविः ávih, प्रादुः práduh, चतुः chatuh, if compounded with words beginning with क् k, ख् kh, प् p or फ् ph, take ष् sh instead of final Visarga. (Pán. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः nih+kámah=nishkámah, loveless.

निः + फलः = निष्फलः nih+phalaḥ=nishphalaḥ, fruitless.

आविः + कृतं = आविष्कृतं ávih+kṛitam=árishkṛitam, made manifest.

दुः + कृतं = दुष्कृतं duh+kṛitam=dushkṛitam, badly done, criminal.

चतुः + कोणं = चतुष्कोणं chatuh+konaṁ=chatushkoṇam, square.

## III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् mat, चत् vat, विन् vin, and वल् vala, the final स् s appears as स् s or ष् sh (§ 100).

Ex. तेजः + विन् = तेजस्विन् tejah+vin=tejasvin, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् jyotiḥ+mat=jyotishmat, with light.

रजः + वल = रजस्वल् rajah+vala=rajasvala, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *sh*, after which the त् *t* becomes द् *d*.

Ex. अर्चिः + त्रं = अर्चिष्ट्रं *archih̄+tvam=archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh̄+tayam=chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश् *páśa*, कल्प् *kalpa*, क् *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* as retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah+pásam=payaspásam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah+kalpam=payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah+kah=yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah+kāmyati=yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpih+pásam=sarpishpásam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpih+kalpam=sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh+kah=dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh+kāmyati=dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vár+su=várshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir+patih=gírpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gírpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्पतिः *dhūrpatiḥ*; स्वःपतिः *svahpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahahpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहेभिः *ahah+bhiḥ=ahobhiḥ*; अहः + सु = अहःसु *ahah+su=ahahsu*; अहः + रात्रः = अहोरात्रः *ahah+rātrah=ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ् *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to छ् *chchh*.

Ex. तव + छाया = तव छाया *tava + chháyā=tava chchháyā*, thy shade.

मा + छिदत् = मा छिदत् *mā + chhidat=mā chchhidat*, let him not cut.

आ + छादयति = आच्छादयति *ā + chhádayati=áchchhádayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badaríchháyā* or *badaríchchháyā*, shade of Badaris.

In the body of a word, the change of छ् *chh* into छ् *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73–76.)

§ 92. Initial श *s*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *n* (for न् *n*). (Pāṇ. viii. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vák + śatam* = *vákśatam* or *vákchhatam*, a hundred speeches.

परिव्राद् + शेते = परिव्राद् शेते or परिव्राद्छेते *parivrāt + śete* = *parivṛdṭ śete* or *parivṛāt chhete*, the beggar lies down.

महत् + शक्तं = महश्चक्तं or महच्छक्तं *mahat + śakaṭam* = *mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena* = *tachchhlokena*, by that verse.

धावन् + शाशः = धावश्शाशः or धावच्छशः *dhāvan + śaśah* = *dhāvañ śaśah* or *dhāvañ chhaśah*, a running hare.

अप् + शब्दः = अश्चब्दः or अच्छब्दः *ap + śabdah* = *ap śabdah* or *apchhabdah*, the sound of water.

§ 93. If त् *h*, ष् *gh*, द् *dh*, भ् *bh* stand at the end of a syllable which begins with ग् *g*, द् *d*, त् *t*, or त् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, द् *d*, त् *d*, or त् *b* are changed into ष् *gh*, द् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL. IN PAUSA. A & co.		3	4	5	6	7	8	9	•	10	11	12	13	14	15	16	17	
I.	K	k (g)	ga	gā	..	..	gg	ggk	gññi	..	..	..	gj	gññi	..	..	gđh	gññi
II.	N	..	niia	ñia	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	T	t (d)	da	da	..	..	dg	dgh	diññi	..	..	..	dj	diññi	..	..	dđh	diññi
IV.	N'	..	nna	nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	T'	t (d)	da	da	..	..	dq	dgh	diññi	etch	etch	iñ	ijh	jiññi	ti	th	dh	diññi
VI.	N'	..	nna	nā	..	..	..	..	..	ñsh	ñsh	ñj	ñjh	ñiñ	ñsh!	ñsh!	ñd	ññi
VII.	P	p (b)	ba	ba	..	..	bq	bgh	bññi	..	..	..	bj	bññi	bññi	..	bd	bññi
VIII.	M	m (ññi)	..	ññk (ññk) ññk (ññk)	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX. a. H and R	h	ra	rá	χ k	χ kh	rg	rgk	rñ	sch	sch	η	rh	riñ	sh!	sh!	rdh	rn	
exc. AH and A'H	id.	á a	á á	id.	á g	áñ	á gh	oñ	id.	id.	á j	áñh	áñ	id.	á d	á dh	áñ	
IX. b. A'H (not AR)	id.	o	a á	id.	o g	oñ	o gh	oñ	id.	id.	o j	oñh	oñ	id.	o d	o dh	oñ	

FINAL.		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S'	SH	S	H	
I.	K	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
II.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
III.	T	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
IV.	N'	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
V.	T	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
VI.	N'	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
VII.	P	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
IX. a. H and R	st	sth	rd	rdh	rn	Φ p	Φ ph	rb	rbh	rm	ry	cr	rl	rv	sf	sh	sr		
exc. AH and A'H	id.	id.	á d	á dh	á n	id.	á b	á hh	á m	á y	ár	ál	á v	id.	id.	á h	á h		
IX. b. A'H (not AR)	id.	id.	o d	o dh	o n	id.	o h	o bh	o m	o y	or	ol	ov	id.	id.	o h	o h		

Note.—I. The sign  $\sim$  means that no change takes place in the initial or final letter. II. The sign  $\sim$ , before a letter indicates that it is preceded by a short; the sign  $\sim$ , that it is preceded by a long vowel; the sign o, that the letter is to be ended. III. In col. IX b, id. means that the form is the same as in col. IV. The sign  $\sim$  is used to distinguish the real and necessary from the optional Anusvāra.

Table showing the Combination of Final with Initial Consonants.

FINAL.	IN PAUSA.	अ आ&c. क ल	ग घ ङ	ङ ख ङ्ग	ठ ष ठ्ग	८ ष्ट ष्ट्ग	९ ष्ट्ट ष्ट्ट्ग	१० ष्ट्ट्ट ष्ट्ट्ट्ग	११ ष्ट्ट्ट्ट ष्ट्ट्ट्ट्ग	१२ ष्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ग	१३ ष्ट्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ट्ग	१४ ष्ट्ट्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ट्ट्ग	१५ ष्ट्ट्ट्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ट्ट्ट्ग	१६ ष्ट्ट्ट्ट्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ट्ट्ट्ट्ग	१७ ष्ट्ट्ट्ट्ट्ट्ट्ट्ट्ट ष्ट्ट्ट्ट्ट्ट्ट्ट्ट्ट्ग	
I. क्	क् (ग)	ग गा	गा	गा	ग ग	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्	गङ्
II. त्	त्	त् अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ	अ
III. ठ्	ठ् (ः)	ठ डा	डा	डा	ठ	ठु रुठ	ठु रुठ	ठु रुठ	ठु रुठ	ठु रुठ	ठु रुठ					
IV. ष्	ष्	ष षा	षा	षा	ष	षु रुष	षु रुष	षु रुष	षु रुष	षु रुष	षु रुष					
V. त् (ह)	ह	ह दा	दा	दा	ह	हु रुह	हु रुह	हु रुह	हु रुह	हु रुह	हु रुह					
VI. न्	न्	न ए ना	ए ना	ए ना	न	नु रुन	नु रुन	नु रुन	नु रुन	नु रुन	नु रुन					
VII. ष्	ष् (ः)	ष वा	वा	वा	ष	षु रुष्ट	षु रुष्ट	षु रुष्ट	षु रुष्ट	षु रुष्ट	षु रुष्ट					
VIII. ष्	ष् ('')	ष कः	कः	कः	ष	षु रुष्	षु रुष्	षु रुष्	षु रुष्	षु रुष्	षु रुष्					
IX. a. : and त् exc. ष् and षाः	: त् षाः (not षर्)	र ए + क + ल नी षी	के षी	के षी	र	रु षी	रु षी	रु षी	रु षी	रु षी	रु षी	रु षी				
IX. b. षाः	id. षोऽस्त्रा	षाः षाः षाः षाः षाः षाः षाः	षाः षाः षाः षाः षाः षाः षाः	षाः षाः षाः षाः षाः षाः षाः	षाः षाः षाः षाः षाः षाः षाः	षाः षाः षाः षाः षाः षाः षाः	षाः षाः षाः षाः षाः षाः षाः									

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ०, before a letter, indicates that it is preceded by a short : the sign ^, that it is preceded by a long vowel : the sign o, that the letter is to be elided.

III. In col. IX b, id. means that the form is the same as in col. IX a.

IV. The sign ^ is used to distinguish the real and necessary from the optional Anusvāra.



*NATI, or Change of Dental न् n and स् s into Lingual ण् ḡ and ष् sh.*

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् ḡ and ष् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

#### *Change of न् n into ण् ḡ.*

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् ḡ if it is preceded by the linguals च् ri, च् ri, र् r, or ष् sh. The influence of these letters on a following न् n is not stopped by any vowel, by any guttural (क् k, ख् kh, ग् g, घ् gh, ङ् ḡ, ह् h, झ् ḡ), or by any labial (प् p, फ् ph, ब् b, भ् bh, म् m, व् v), or by य् y, intervening between the linguals and the न् n. (Pāṇ. viii. 4, 1; 2.)

Ex. न् + नां = नृणं nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karṇah, ear.

दूषणं dūṣanam, abuse.

वृहणं vṛiṁhaṇam, nourishing, (ह् h is guttural and preceded by Anusvāra.)

अर्केण arkena, by the sun, (क् k is guttural.)

गृह्णाति grihṇāti, he takes, (ह् h is guttural.)

क्षिप्णुः kshipṇuḥ, throwing, (प् p is labial.)

प्रेमणा premṇā, by love, (म् m is labial.)

ब्रह्मणः brahmaṇyah, kind to Brahmans, (ह् h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः nishāṇyah, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् ḡ.)

अक्षणवत् akṣanavat, having eyes, (ण् ḡ is followed by व् v.)

प्रायेण prāyena, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च् ch is palatal.)

अर्णवेन arṇavena, by the ocean, (ण् ḡ is lingual.)

दर्शनं darśanam, a system of philosophy, (ज् ś is palatal.)

अर्धेन ardhenā, by half, (ध् dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note.—सूर्यः rugnah, like वृक्षः vriknah (Pāṇ. vi. 1, 16), should be written with ण् ḡ. The ण् g is no protection for the न् n. Thus अग्निं agni has to be especially mentioned as an exception for not changing its न् n into ण् ḡ in compounds, such as शराग्निः śaragnih. (Pāṇ. Gaṇa kshubhnāddi.)

§ 97. The न् n of त्रु॒ नु॑ nu, the sign of the Su conjugation, and the न् n of ना॑ नाद् nā, the sign of the Krî conjugation, are not changed into ण् n in the two verbs त्रृप् t̄rip and क्षुभृ॒ क्षुभु॑ भु॒ भु॑ kshubhb (Pâṇ. VIII. 4, 39). Hence

त्रृप्नोति॑ t̄ripnoti, he pleases \*. क्षुभनाति॑ kshubhnāti, he shakes.  
But क्षृणोति॑ śrinoti, he hears. पुष्णाति॑ pushṇāti, he nourishes.  
क्षुभाणा॑ kshubhbhāna, imper. shake.

*Table showing the Changes of न् n into ण् n.*

चृ॒ ri,	in spite of intervening Vowels,	change	if there follow
चू॒ ri,	Gutturals (including इ॑ h and Anusvâra),	न् n	न् n, म् m,
ट॒ r,	Labials (including व॑ v),	into	ण् y,
ष॒ sh,	and ण् y,	ण् n	व॑ v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters चृ॒ ri, चू॒ ri, ट॒ r, or ष॒ sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध॑ बार्धरी॑ bârdhri, a leathern thong, + नस॑ nasa, nose, gives बार्धनसः॑ bârdhriñasaḥ, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pâṇ. VIII. 4, 3.) But चर्मन्॑ charman, leather, + नासिका॑ násikā, nose, gives चर्मनासिकः॑ charmandsikah, if it means having a leathern nose. An important exception is सर्वनामन्॑ sarvanâman, a technical term for pronouns, (सर्वे॑ sarva being the first in their list,) which Pâṇini himself employs with the dental न् n only. (Pâṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः॑ trinayanah†, त्रिप्लुहि॑ t̄ripnuhi, Rv. II. 16, 6 ; त्रिप्लवः॑ t̄ripnavaḥ, Rv. III. 42, 2.

\* In the Veda we find त्रृप्लुहि॑ t̄ripnuhi, Rv. II. 16, 6 ; त्रिप्लवः॑ t̄ripnavaḥ, Rv. III. 42, 2.  
† The Sârasvatî says संश्लायां वा॑, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः॑ trinayanah or त्रिप्लयनः॑ triplayanah. १. १६. २३.

three-eyed, name of Siva; रघुनन्दनः *raghunandanah*, name of Râma; सर्वभानुः *svarbhânuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agrañih*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grâmañih*, head borough, from ग्राम *grâma*, multitude, and नी *nī*, to lead.

वृत्रघङ्गः *vritraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahanam*, acc. of वृत्रहन् *vritrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadî* or *giriṇadî*, mountain-stream.

पराह्नः *parâhnam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day; but सर्वाह्नः *survâhnaḥ*, the whole day, from सर्वे *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshîrapânam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kaṁsaḥ kshîrapânaḥ*, may be pronounced with dental or lingual *n* (न् *n* or ण् *n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshîrapânaḥ*, milk-drinking. (Pân. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इंद्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mâsha-vâpeṇa*, by sowing beans; but माषकुम्भवापेन *mâsha-kumbha-vâpeṇa*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)
3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. रुक् + अयनं = रुगयनं *rik + ayanam = rigayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in ष *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pânam = nishpânam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pávanam = yajushpâvanam*. (Pân. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrîhivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrîhivâpinah*; but also व्रीहिवापिनः *vrîhivâpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrîhivâpâni* or *vrîhivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrîhivâpeṇa* or *vrîhivâpeṇa*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpiṇī*. (Kâś.-Vṛitti VIII. 4, 11.)

Note.—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः: *kharapaḥ* (i. e. donkey-keeper) becomes खारपायणः: *khārapāyāṇah*, the descendant of Kharapa. मातृभोगीणः: *mātṛbhogīṇah*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः: *bhogāḥ*, enjoyment, with the adjectival suffix इन् *īna* (*sumāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *īn*, fem. इनी *īnī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kâś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahāṇah*; but दीर्घाधी *dirghādhī* (Pāṇ. VIII. 4, 7.).

सुरापः *surāpah*, drinking surā; nom. plur. neut. सुरापाणि *surāpāṇi*.

क्षीरपः *kshīrapah*, drinking milk; instrum. sing. क्षीरपेण *kshīrapēṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmah*, loving Hari; instrum. sing. हरिकामेण *harikāmēṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayēṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न् *na* (if preceded by a vowel), and मान् *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapāṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °न् *prayāpāṇam* and *prayāpanam*; प्रकोपणं or °न् *prakopāṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेंगणं *pra + īṅgaṇam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा bhā, भू bhū, पू pū, कम् kam, गम् gam, प्याय् pyāy, वेप् vep : hence प्रभानं prabhānam &c., never प्रभाणं prabhāṇam ; प्रवेपनं pravepanam, never प्रवेपणं pravepaṇam.

8. After prepositions containing an र् r, such as अंतर् antar, निर् nir, परा parā, परि pari, and प्र pra, and after दुर् dur, the change of न् n into ण् n takes place :

1. In most roots beginning with न् n. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति pra + namati = prañamati, he bows.

परा + नुदति = पराणुदति pard + nudati = pardñudati, he pushes away.

अंतः + नयति = अंतर्णयति antah + nayati = antarnayati, he leads in.

प्र + नायकः = प्रणायकः pra + nāyakah = prañyakah, a leader.

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् n. Thus we should find the root नम् nam entered as णम् nam, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

णिसि nis, to kiss; प्रणिसितव्यं or प्रनिसितव्यं prañisitavyam or pranisitavyam.

णिक्ष् niksh, to kiss; प्रणिक्षणं or प्रनिक्षणं prañikṣhaṇam or pranikṣhaṇam.

णिदि nid, to blame; प्रणिदनं or प्रनिदनं prañidanam or pranidanam.

3. In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् nr̥it, to dance.	नाट् nd̥t, to fall down, (Chur *)
नंद् nand, to rejoice.	नाष् nd̥th, to ask.
नर्द् nard, to howl.	नाध् nd̥dh, to beg.
नक् nakk, to destroy.	नृ nr̥i, to lead.

Ex. परिनर्तनं parinartanam; परिनन्दनं parinandanam.

4. The root नश् nas, to destroy, changes न् n into ण् n only when its श् sh is not changed to ष् sh. प्र + नश्यते = प्रणश्यते pra + naśyate = prañasyate; but प्र + नष्टः = प्रनष्टः pra + naśṭah = pranashṭah, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् an, to breathe, the न् n is changed to ण् n if the र् r is not separated from the न् n by more than one letter. Thus प्र + अनिति = प्राणिति pra + aniti = prañiti, he breathes; but परि + अनिति = पर्यनिति pari + aniti = paryaniti (Pātanjali). The reduplicated aorist forms प्राणिनात् prañināt; the desiderative with परा parā is पराणिणिषति pardñiṇishati. (Pāṇ. VIII. 4, 19, 21.)

\* It is not नट् naṭ, to dance, but नट् naṭ of the Chur class, and hence written with a long ḍ. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् han, to kill, the न् n is changed except where ह h has to be changed to घ gh. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहन्यते pra + hanyate = prahanyate, he is struck down; अंतर्हन्यते antarhanyate (Pāṇ. VIII. 4, 24); but प्र + घन्ति = प्रघन्ति pra + ghnanti = praghnanti, they kill. Also प्रहणनं prahananam, killing.

The change is optional again where न् n is followed by म् m or व् v. (Pāṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहान्मि prahanmi or prahañmi; प्रहन्वः or प्रहान्वः prahanvah or prahañvah.

7. The न् n of नु nu of the Su and of ना nd of the Krî conjugation is changed to ण् n in the verbs हि hi, to send, and मी mī, to destroy. (Pāṇ. VIII. 4, 15.)  
Ex. प्रहिणवन्ति prahiṇvanti; प्रमीणन्ति pramīṇanti.

8. The न् n of the termination आनि áni in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि pra + bhaváni = prabhaváni.

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into ण् n before the verbs (Pāṇ. VIII. 4, 17) गद् gad, to speak, नद् nad, to shout, पत् pat, to fall, पद् pad, to go, the verbs called घु ghu, माद्\* mād, to measure, मेत् me, to change, सो so, to destroy, हन् han, to kill, या yā, to go, वा vā, to blow, द्रा drā, to flee or to sleep, प्सा psá, to eat, वप् vap, to sow or to weave, वह् vah, to bear, शम् śam, to be tranquil (div), चि chi, to collect, दिह् dih, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vārt.)

प्रणयगदत् pranyagadat; प्रणयनदत् pranyanadat.

§ 99. In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c., is optional.

प्रनिपचति or प्रणिपचति pranipachati or prañipachati.

Except again in verbs beginning with क ka or ख kha, or ending in ष sh (Pāṇ. VIII. 4, 18), in which the न् n of नि ni remains unchanged.

प्रनिकरोति pranikaroti; प्रनिखादति pranikhādati; प्रनिपिनश्चि pranipinashči.

\* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgari form. Pâṇini in enumerating the roots which change नि ni after प्र pra, परि pari, &c., into णि ni, mentions मा mād, but this, according to the commentaries, includes two roots, the root माद् mād(ā), which forms मिमीते mimīte, he measures, and the root मेत् me(ā), which forms मयते mayate, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgari original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus शम् (div) means śāmyati, or śam conjugated like div, and not śāmayate.

## Change of स् s into श् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations\*), if preceded by any vowel except अ्, आ् ा, or by क् k, र् r, ल् l, is always changed into the lingual श् sh, provided it be followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, or व् v; likewise by certain Taddhita suffixes, क् ka, कल्प् kalpa, पाश् pásha, &c.

If an inserted Anusvâra† or the Visarga or श् sh intervenes between the vowel and the स् s, the change into श् sh takes place nevertheless.

Ex. सर्पिस् sarpis, inflectional base; सर्पि: sarpih, nom. sing. neut. clarified butter; instrum. सर्पिषा sarpishd; nom. plur. सर्पिषीष sarpîñshi (here the Anusvâra intervenes); loc. plur. सर्पिषःशु sarpishshu (here the Visarga intervenes), or सर्पिष्वु sarpishshu (here the श् sh intervenes).

वाक् vâkshu, loc. plur. of वाच् vâch, speech.

सर्वशक् + सु = सर्वशक्षु sarvaśak + su = sarvaśakshu, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिख्षु chitralikh (k) + su = chitralikshu, painter.

गीर्षु girshu, loc. plur. of गीर् gir, speech.

कमल् + सु = कमल्षु kamal + su = kamalshu, naming the goddess Lakshmî.

प्रोक्ष्यति dhrokshyati, fut. of द्रुह् druh, to hate; (here ह् h is changed to क् k, and the aspiration thrown on the initial द् d.)

पोक्ष्यति pokshyati, fut. of पुश् push, to nourish; (here श् sh is changed into क् k.)

सर्पि: + कः = सर्पिष्कः: sarpih + kah = sarpishkah; adj. formed by क् ka, having clarified butter.

सर्पि: + तरः = सर्पिष्टरः: sarpih + tarah = sarpishtarah; (here the त् t of तरः tarah is changed into ट् t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीर्ष्टरा gîrstard. (Pân. VIII. 3, 101.)

सर्पि: + मत् = सर्पिष्मत् sarpih + mat = sarpishmat, having clarified butter.

\* The स् s must not be a radical स् s; hence सुपिसौ supisau, because the स् s belongs to the root पिस् pis. (Pân. VIII. 3, 59.) Yet आशिषः áśishaḥ, from root शास् śás. The rules do not apply to final स् s; hence अग्निस्त्रत् agnis tatra. (Pân. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु puṁsu, loc. plur. of पुंस् puṁs, man, Pada base पुम् pum, it does not become पुंशु puṁshu. (Pân. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंशु puṁshu, or, if we wish to preserve the स् s, पुंसु punsu. According to Pânini, however, पुंसु puṁsu is the right form. The Sârasvatî prescribes पुंशु puṁshu.

Table showing the Changes of स s into श sh.

Any Vowels except अ, आ ā, (in spite of inserted Anusvâra, Visarga, or sibilant intervening,) also क् k, र् r, ल् l if immediately preceding,	change स s into श sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
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§ 101. The same rule produces the change of स s into श sh in roots beginning with स s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ā: Ex. स्वप् svap, to sleep ; Redupl. Perf. सुस्वाप् sushvâpa, I have slept. सिध् sidh, Des. सिषित्सति sisihitsati. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स s change it into श sh after prepositions requiring such a change, viz. अति ati, over, अनु anu, after, अपि api, upon, अभि abhi, towards, नि ni, in, निर nir, out, परि pari, round, प्रति prati, towards, वि vi, away : Ex. अभि + स्तौति = अभिश्तौति abhi + stauti = abhishṭauti, he praises. The same change takes place even after the augment has been added, in which case the स s is really preceded by अn अ a: Ex. अभ्यष्टौत् abhyashṭaut, he praised. Some verbs, after these prepositions, keep the श sh in the reduplicated perfect: Ex. सिच् sich, to sprinkle ; अभिधिच्छति abhishîñchati, he sprinkles ; अभिषिष्ठ abhishishecha, he has sprinkled. In the intensive सिच् sich does not follow this rule ; hence अभिसेसिच्यते abhisesichyate (Pâñ. VIII. 3, 112) ; but in the desiderative स s is changed, अभिषिष्ठति abhishishikshati. Many other cases must be learnt from the dictionary or from Pâñini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pâñini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स s, and followed by a vowel or by a dental consonant, (likewise स्मि smi, to smile, स्विद् svid, to sweat, स्वद् svad, to taste, संवृ svavṛ, to embrace, स्वप् svap, to sleep,) as if beginning with श sh. Thus they write शिध् shidh, श्वृ shṭhvā, श्वि shmi. (Pâñ. VI. 1, 64.)

This is not done with सृप् srip, to go, सृज् srij, to let off, स्तृप् stri, to cover, स्तृग् stri, to cover, स्तै styai, to sound, सक् sek, to go, सृ sri, to go, in order to show that their initial स s is not liable to be changed into श sh under any circumstances.

They then give the general rule that this initial श sh is to be changed into स s, in all these verbs, except हिव् shṭhiv, to spit, and श्वश् shvashk, to go, (and according to some in श्वै shṭyai, Sâr.,) unless where श sh is enjoined a second time.

Now ष् sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति vi + stauti = vishṭauti. सेव् sev forms सिशेव् sisheva in the reduplicated perfect.
2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष्ठ sidh, Des. सिष्ठसति sishtsati.

But if the स् s of the desiderative element must itself be changed to ष् sh, the initial स् s remains unchanged. सिष्ठ sidh, सिसेधिष्ठति sisedhishati. (Pāṇ. VIII. 3, 61.)

Except in स्तु stu, and in derivative verbs in अय् aya, where स् s is changed to ष् sh. स्तु stu, Des. तुष्टुष्ठति tushṭuṣṭhati. सिष्ठ sidh, Caus. सेधयति sedhayati, Des. सिष्ठेदिष्ठयति sishedhayishi; but सुसूष्ठति susūṣṭhati. (VIII. 3, 61.)

Except again, in certain causatives, in अय् aya (VIII. 3, 62), where स् s is not changed into ष् sh. स्विद् svid, सिस्वेदिष्ठयति sisvedayishati. स्वद् svad, सिस्वादिष्ठयति sisvādayishati. सह sah, सिसाहिष्ठयति sisāhayishati.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु su (su), सू sū (tud), सो so (div), स्तु stu (ad), स्तुभ् stubh (bhū); or even if separated by reduplication, in the verbs स्था sthā, सेनय् senaya, सिष्ठ sidh, सिच् sich, संज् sañj, संज् svāñj, सद् sad, स्तम्भ stambh, स्वन् svan, सेव् sev, (the last only after परि pari, नि ni, वि vi: VIII. 3, 65.)

After prepositions : अभिषुणोति abhishuṇoti. अभिषुवति abhishuvati. अभिष्ठति abhishyati. परिष्टौति parishṭauti. परिष्टोभते parishṭobhate. अभिष्ठास्यति abhishthásyati. अभिषेण्यति abhishenayati. परिषेधति parishēdhati. अभिषिंचति abhishiñchati. परिषज्जति parishajati. परिष्वज्जते parishvajate (VIII. 3, 65). निषीदति nishīdati, but प्रतिसीदति pratisīdati (VIII. 3, 66). अभिष्ठाति abhishṭabhnāti (VIII. 3, 67 and 114). Also अवश्यम् avashṭabhya (VIII. 3, 68, in certain senses). वि and अवश्येणति vi and avashvaṇati (VIII. 3, 69, in the sense of eating). परिषेवते parishevate.

After prepositions and augment : अभ्यषुणोत् abhyashuṇot. पर्यषुवत् paryashuvat. अभ्यष्यत् abhyashyat. पर्यष्टौत् paryashṭaut. अभ्यष्टोभत् abhyashṭobhata. अभ्यष्टात् abhyashṭāt. अभ्यषेण्यत् abhyasheṇyat. पर्यषेधत् paryashedhat. अभ्यषिंचत् abhyashiñchat. पर्यषज्जत् paryashajat. अभ्यष्वज्जत् abhyashvajata. अभ्यषीदत् abhyashīdat. अभ्यष्टात् abhya-  
shṭabhnāt. अवश्यत् vyashvaṇat and अवाश्येणत् avāshvaṇat. पर्यषेवत् paryashevata.

After prepositions and reduplication (VIII. 3, 64) : अभितष्टौ abhitashṭhau. अभिषिष्ठेण्यति abhishishenayishati. अभिषिष्ठेष्यति abhishishedhayishati. अभिषिष्ठिष्ठति abhishishikshati. अभिषिष्ठास्यति abhishishānkshati and अभिषिष्ठास्यत् abhyashishānkshat. परिष्विष्ठस्यते parishishvānkshate. निषिष्ठसति nishishatsati (VIII. 3, 118). अभितष्टंभ abhitashṭambha. अवश्यवाण् avashashvāṇa. परिषिष्ठेव parishesheva, (the last only after परि pari, नि ni, वि vi.)

4. Only after the prepositions परि pari, नि ni, वि vi, the following words (VIII. 3, 70): the part. सितः sitaḥ, the subst. सयः sayaḥ, सिव् siv, सह sah; कृ kṛi (if with initial स् s, स्कृ skṛi) and similar verbs; स्तु stu.

The words mentioned in 4. and संज् svāñj may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु anu, वि vi, परि pari, अभि abhi, नि ni, संद् syand may take ष् sh, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि vi, स्कंदित् skand may take ष् sh, though not in the past participle in ता ta (VIII. 3, 73), but after the prep. परि pari, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिष्कन्नः parishkannaḥ or pariskannaḥ.
7. After the prep. निर् nir, नि ni, वि vi, the verbs स्फुर् sphur and स्फुल् sphul may take ष् sh. (VIII. 3, 76.)
8. After the prep. वि vi, स्कंभ् skambh must always take ष् sh. (VIII. 3, 77.)
9. The verb अस् as, after dropping its initial vowel, takes ष् sh after prepositions which cause such a change, and after प्रादुर् prādūr, if the ष् sh is followed by य् y or a vowel (VIII. 3, 87). अभिष्यात् abhisyāt. प्रादुष्यात् prāduṣyāt. प्रादुष्यति prāduṣyanti.
10. The verb स्वप् svap, when changed to सुप् sup, takes ष् sh, after सु su, वि vi, निर् nir, दुर् dur (VIII. 3, 88). सुषुप्तः sushuptaḥ. दुषुप्तः duṣhuptaḥ.

Exceptional cases, where स् s is used, and not ष् sh:

11. The verb सिच् sich, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते abhisesi-chyate.
12. The verb सिध् sidh, signifying to go (VIII. 3, 113). परिसेधति parisedhati.
13. The verb सह sah, if changed to सोह् sodh (VIII. 3, 115). परिसोह्यते parisoḍhum.
14. The verbs स्तम्भ् stambh, सिव् siv, सह sah, in the reduplicated aorist (VIII. 3, 116). पर्यसीशहत् paryasīshahat.
15. The verb सु su, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोश्यति abhisoshyati. अभिसुसूः abhisusūḥ.
16. The verbs सद् sad, सञ्ज् svāñj, in the reduplicated perfect (VIII. 3, 118). अभिशसाद् abhishasāda. अभिशसने abhishasvaje.
17. The verb सद् sad, optionally, if preceded by the augment (VIII. 3, 119). न्यशीदत् or न्यसीदत् nyashīdat or nyasīdat.

§ 104. There are many compounds in which the initial स् s of the second word is changed to ष् sh, if the first word ends in a vowel (except ा). Ex. युधिष्ठिर् yudhishṭhira, from युधि yudhi, in battle, and स्थिर् sthira, firm; सुषु sushṭhu, well; दुषु dushṭhu, ill; सुषमा sushanā, beautiful, विषमः vishamah, difficult, from समः samah, even; त्रिष्टु त्रिष्टु trishṭubh, a metre; अग्नीशमान् agnī-shomau, Agni and Soma; मातृष्वस् mātriṣhvusri, mother's sister; पितृष्वस् pitriṣhvusri, father's sister; गोष्ठः gosṭhal, cow-stable; अग्निष्ठोमः agnīṣṭomah, a sacrifice; ज्योतिष्ठोमः jyotiṣṭomah, a sacrifice, (here the final स् s of ज्योतिष् jyotis is dropt.) In तुरासाह् turāsāh, a name of Indra, and similar compounds, स् s is changed to ष् sh whenever ह् h becomes द् t; nom. तुराशाद् turāshāt; acc. तुराशाह् turāsāham. (Pāṇ. VIII. 3, 56.)

#### Change of Dental ष् dh into Lingual द् dh.

§ 105. The ष् dh of the second pers. plur. Ātm. is changed to द् dh in the reduplicated perfect, the aorist, and in षीष्ठं shīdhvam of the benedictive, provided the ष् dh, or the षी sh of षीष्ठं shīdhvam, follows immediately an inflective root ending in any vowel but अ, आ ा. (Pāṇ. VIII. 3, 78.)

Ex. क्रि kri; Perf. चक्रिष्ठे chakriṣṭhe.

च्यु chyu; Aor. अच्योद्धं achyodhvaṁ.

सु plu; Bened. प्लोषीद्धं ploṣīḍḍhvaṁ.

But श्वप् *kship*; Aor. अश्विध्वम् *akshibdhvam*.

यज् *yej*; Bened. यक्षीध्वम् *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य् *y*, इ *r*, ल् *l*, व् *v*, ह् *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविद्वे *luluvidhve* or लुलुविद् *luluvidhve*.

लु *lu*; Aor. अलाविध्वम् *alavidhvam* or अलविद् *alavidhvam*.

लु *lu*; Bened. लविषीध्वम् *lavishīdhvam* or लविषीद् *lavishīdhvam*.

But बुध् *budh*; Aor. अबोधिध्वम् *abodhidhvam*.

### *Rules of Internal Sandhi.*

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य् *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य् *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshmi*, I hate, द्वेष्मि *dvekshi*, thou hatest, द्वेष्टि *dveshti*, he hates, द्वेष्टव् *advet*, he hated, द्विद्धि *dviddhī*, Hate! द्वित् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्वित्सु *dviṣsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श् *sh* into क् *k*, ट् *t*, इ *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

#### 1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रयग् *prāiga*, fore-yoke, तिताँ *tittāi*, sieve, are isolated exceptions. The hiatus in compounds, such as पुराएता *pura-ētā*, going in front, नमउक्तिः *nama-uktih*, saying of praise, which

is produced by the elision of a final स s before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ a and आ ā coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि tuda+ami=तुदामि tudāmi, I beat.

तुद + इ tuda+i=तुदे tude, ऐमि Ātm.

दान + इ dāna+i=दाने dāne, in the gift.

दान + ई dāna+ī=दाने dāne, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ a, it becomes necessary to lay down some rules requiring final अ a to be dropt before certain vowels. Thus if अम् am is put down as the general termination of the acc. sing., as in वाचं vāch-am, it is necessary to enjoin the omission of final अ a of शिवं śivam before the अं am of the acc. sing., in order to arrive at शिवं śivam. In the same manner, if अं am is put down as the termination of the 1. p. sing. impf. Par., and ए e as that of the 1. p. sing. pres. ऐमि Ātm., we can form regularly अद्वेषं advesh-am and द्विषे dvishē; but we have to lay down a new rule, according to which the final अ a of तुद tuda is dropt, in order to arrive at the correct forms अतुदं atud(a)-am and तुदे tud(a)e. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ ā, certain phonetic rules had to be laid down, according to which the final आ ā had to be elided before certain terminations beginning with vowels. Thus the dative शंखधमा + ए saṅkhadhma+e was said to form शंखध्मे saṅkhadhme, (to the shell-blower,) by dropping the final आ ā, and not शंखध्मै saṅkhadhmai. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ ā is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ ā, many special rules have to be observed, according to which final आ ā is either elided, or changed to ई ī or to ए ē. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति pundā+anti=पुनंति punanti, they cleanse.

पुना + मः pundā+mah=पुनीमः punīmāḥ, we cleanse.

दा + हि dā+hi=देहि dehi, Give !

§ 110. Final ई ī, ई ī, उ u, ऊ ū, औ ū, इ i, if followed by vowels or diphthongs, are generally changed to य y, ए ē, ए ē.

Ex. मति + ए ē=मतै mati+ai=matyai, to the mind.

जिगि + उ u=जिग्युः jigi+uh=jigyuḥ, they have conquered.

भानु + औ ū=भान्वोः bhānu+oh=bhānvōḥ, of the two splendours.

पितृ + आ ā=पित्रा pitri+ā=pitṛā, by the father.

बिभी + अति = बिभ्यति bibhī+ati=bibhyati, they fear.

In some cases इ i and ई ī are changed to इय iy; उ u and ऊ ū to उव uv; श्च ri to फ्री ri; श्व urī to ईर ir and, after labials, to ऊर ur.

Ex. शिश्रि + अथुः = शिश्रियथुः *sīśri+athuh=sīśriyathuh*, you (two) have gone.

भी + इ = भियि *bhi+i=bhīyi*, in fear.

यु + यंति = युवंति *yū+anti=yuvānti*, they join.

युयु + उः = युयुवुः *yuyu+uh=yuyuvuh*, they have joined.

सुषु + ए = सुसुवे *sushu+e=sushuve*, I have brought forth.

भू + इ = भुवि *bhū+i=bhūvi*, on earth.

मृ + अते = मियते *mṛi+ate=mriyate*, he dies.

गृ + अति = गिरति *grī+ati=girati*, he swallows.

पपृ + इ = पपुरि *paprī+i=papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति *bibhyati* from भी *bhi*, but जिह्यति *jihriyati* from ही *hī*.

§ 111. Final श्व urī, if followed by terminational consonants, is changed to ईर īr; and after labials to ऊर ūr.

गृ grī, to shout; Passive गोर्यते *gīr-yate*; Part. गोर्णः *gīrnāḥ*.

पू prī, to fill; Passive पूर्यते *pūr-yate*; Part. पूर्णः *pūrnāḥ*.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final श्व urī changed to फ्री ri, final श्व urī to ईर īr or ऊर ūr. (See § 390.)

§ 112. ए e, ऐ ai, श्व o, श्व au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते *de+ate=dayate*, he protects.

रै + ए = राये *rai+e=rāye*, to wealth.

गो + ए = गवे *go+e=gave*, to the cow.

नौ + अः = नावः *nau+ah=nāvāḥ*, the ships.

Roots terminated by a radical diphthong (except श्व ey in redupl. perf., Pāṇ. vi. 1, 46) change it into श्वा ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता *de+tā=dātā*, he will protect.

दे + सीय = दासीय *de+sīya=dāsīya*, May I protect!

स्मै + ता = द्वाता *smai+tā=mlātā*, he will wither.

शो + ता = शाता *śo+tā=śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai+ati=glāyati*, he is weary.

## 2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ख ḍ, ङ ṡ, ष ṣ, त t, न n, प p, म m, ल l, : h, ष m, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युद्ध yudh, battle, would in the vocative singular be

**पृथ् yudh.** Here, however, the पृ dh must be changed into द् d, because no aspirate is tolerated as a final (§ 54. 1); and द् d is changed into त् t, because no word can end in a soft consonant (§ 54. 2). वाच् vāch, speech, in the voc. sing. would change its च् ch into क् k, because palatals can never be final (§ 54. 3).

In अधोक् adhok, instead of अदोह् adoh, the aspiration of the final is thrown back on the initial द् d (§ 118). The final ध् h or घ् gh, after losing its aspiration, becomes ग् g, which is further changed to क् k.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् vāch + s = vāk, speech; nom. sing.

प्रांच् + स् = प्राङ् prāñch + s = prāñ, eastern; nom. sing. masc. Here प्रांक् prāñk, which remains after the dropping of स् s, is, according to the same rule, reduced again to प्राङ् prāñ, the final nasal remaining guttural, because it would have been guttural if the final क् k had remained.

सुवल्ग् + स् = सुवल् suvalg + s = suval, well jumping. Here, after the dropping of स् s, there would remain सुवल्क् suvalk; but as no word can end in two consonants, this is reduced to सुवल् suval. Before the Pada-terminations सुवल्ग् suvalg assumes its Pada form सुवल् suval (§ 53); hence instrum. plur. सुवल्भिः suvalbhīḥ.

अहन् + स् = अहन् ahan + s = ahan, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेट् advesh + t = advet, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् adoh + t = adhok, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

I. वच् + धि = वग्धि vaghi = vagdhi, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे prich + dhve = prigdhve, you mix; 2. p. plur. pres. ऐत्म.

2. अद् + सि = अत्सि ad + si = atsi, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति ad + ti = atti, 3. p. sing. pres. he eats.

3. मरूत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिन् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भग् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामध् + ति = मामध्ति *māmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मामध् *māmath*, he shakes much.

रुध् + ध्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Ātm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुधाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ gh, ध dh, ख kh, भ bh are followed by त् t or थ् th, they are changed to the corresponding soft letters, ग् g, द् d, ब् b, but the त् t and थ् th are likewise softened, and the द् d receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणड्हि *runadhh + ti = runaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुध् + थः = रुद्धः *rundh + thah = runddhah* (also spelt रुधः *rundhah*), you two obstruct.

रुध् + तः = रुद्धः *rundh + tah = runddhah*, they two obstruct.

अवांध् + तं = अवांडः *abándh + tam = abánddham*, 2. p. dual aor. 1. Par. you two bound.

अवंध् + थाः = अवंड्हाः *abandh + thah = abanddhah*, 2. p. sing. aor. 1. Ātm. thou boundest.

In अवांडः *abándham*, 2. p. dual aor. 1. Par., the aspiration of final घ dh is not thrown back upon the initial घ b, because it is supposed to be absorbed by the तं tam of the termination, changed into ठ dham. The same applies to अवंड्हाः *abanddhah*, though here the termination थाः thah was aspirated in itself.

§ 118. If घ gh, ध dh, ख kh, खः kh, at the end of a syllable, lose their aspiration either as final or as being followed by धव् d hv (not by धि dhi), भ bh, श् s, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् g, द् d, द् d, ब् b. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्धिः *bhudbhīḥ*.

Loc. plur. भुद्धुः *bhutsu*.

Second pers. plur. aor. Ātm. अभुद्ध्वम् *abhuddhvam*.

Second pers. sing. pres. Intens. बोधोध् + सि = बोधोसि *bobodh + si = bobhotsi*.

Desiderative of दभ् *dabh*, धिष्पति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंत्सामि *bandh+syámi=bhantsyámi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्धव्म् *adhugdhvam*, 2. p. plur. impf. Ātm.: but 2. p. sing. imp. Par. दुग्धिः *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, धामि *dadhámi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial ध् *d*, not only before ध् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः: *dadh+tah=dhattah*; दध् + थः = धत्थः: *dadh+thaḥ=dhatthaḥ*; दध् + से = धत्से *dadh+se=datse*; दध् + ध्वं = धद्धू *dadh+dhvam=dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vach*; voc. वाक् *vák*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti=vakti*.

युञ्ज् + धि = युंग्धि *yuñj+dhi=yuṅgdhi*, 2. p. sing. imp. Join !

But loc. sing. वाच् + इ = वाच्चि *vach+i=vachi*.

वाच् + य = वाच्य *vach+ya=vachya*, to be spoken.

वच् + मः = वच्मः *vach+mah=vachmaḥ*, we speak.

वच् + वः = वच्वः *vach+vaḥ=vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into त् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्वित् *dviṭ*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. जड्वेट् *advet*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. डेष् + सि = डेक्षि *dvesh+si=dvekshi*, thou hatest; aor. जड्विष्ट् *advikshat*, he hated.

पोख्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + तः = द्वित् *dvish+tah=dvishṭah*, they (two) hate.

सर्पिष् + तम् = सर्पिष्टम् *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, ग् *n*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvidh+dhi=dvidḍhi*, hate thou.

मृद् + नाति = मृद्णाति *mrid+náti=mriḍṇáti*.

ईद् + ते = ईटे *īd+te=īṭte*, he praises.

षट् + नां = षण्ठा *shaṭ+nām=shaṇṇām*, of six.

षट् + नवतिः = षण्ठवतिः *shaṭ+navatih=shaṇṇavatih*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्धुं *dvish+dhvam=dvidḍhūm*, 2. p. plur. imp. Ātm. Hate ye

द्विष् + सु = द्विद्धु *dvish+su=dviṭsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhrish*, nom. धृष्ट् *dhrīk*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्राज् *bhrājj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + ष = मृष् *mrij+tha=mṛishṭha*, you wipe.

राज् + सु = राष्टु *rāj+su=rāṣtu*. अयज् + धं = अयद्धुं *ayaj+dhvam=ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ष् *sh*, छ् *chh*, ख् *ksh*, श् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विष् *viś*; nom. विद् *vit*, a man of the third caste.

Fut. वेष् + स्यामि = वेष्यामि *ves+syāmi=vekshyāmi*, I shall enter.

Fut. periphr. वेष् + ता = वेष्टा *ves+tā=veshṭā*, he will enter.

विष् + धं = विद्धुं *viś+dhvam=viddhvam*, enter you.

Loc. plur. विष् + सु = विद्सु *viś+su=viṣsu*, among men.

Nominal base प्राल् *prāchh*; nom. प्राट् *prāt*, an asker.

Verbal base प्रल् *prachh*; प्रल् + स्यामि = प्रस्यामि *prachh+syāmi=prakshyāmi*, I shall ask.

प्रल् + ता = प्रष्टा *prachh+tā=prashṭā*, he will ask.

प्राल् + सु = प्राद्सु *prāchh+su=prātsu*, among askers.

Nominal base तक् *taksh*; तक् + सु = तद्सु *taksh+su=tatstu*, among carpenters.

Nominal base रक् *raksh*; गोरक् + सु = गोरद्सु *goraksh+su=goraṭsu*, among cow-herds.

Verbal base चक् *chaksh*; चक् + से = चक्षे *chaksh+se=chakshe*, thou seest.

चक् + धे = चह्द्वे *chaksh+dhve=chaddhve*, you see.

व्रश् *vrasch*, to cut; nom. sing. वृष् *vriṭ*.

व्रश् + स्यामि = व्रस्यामि *vrasch+syāmi=vrakshyāmi*, I shall cut.

व्रश् + ता = व्रष्टा *vrasch+tā=vrashṭā*, he will cut.

§ 126. The ष् *sh* of दिष् *dis*, to show, दृष् *driś*, to see, स्पृष् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिष् *dis*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृष् *driś*; nom. sing. दृक् *drik*; instrum. plur. दृग्भिः *drigbhīḥ*.

In the root नश् *naś*, the change of ष् *sh* into क् *k* or ट् *t* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with ष् *sh*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेष्यामि *leh+syāmi=lekshyāmi*, I shall lick.

दोह् + स्यामि = धोष्यामि *doh+syāmi=dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *ushṇih*; or (2) like ह् *dh* in all other words.



Final त् *t*, द् *d*, ध् *dh* before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by त् *t* or by स् *s*; अवेत् *avet* or अवेः *aveh*, thou knewest; अरुणत् *arunat* or अरुणः *arunah*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the स् *su* of the loc. plur.), are changed to Anusvāra.

Ex. जिघांसति *jighāṁsatि*, he wishes to kill, from हन् *han*.

क्रैंस्यते *kramīsyate*, he will step, from क्रम् *kram*.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन् *suhin*, Pada base of सुहिंस् *suhimś*. If न् *n* were changed to Anusvāra, we should have to write सुहिंम् *suhimshu*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*.

प्रेन्वनं *prenvanam*\*, propelling, from इन्व् *inv*.

§ 135. म् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kám-yah*, to be loved, from कम् *kam*.

ताम्रं *támrām*, copper, from तम् *tam* and suffix त्रा*ma*.

अम्लः *amlah*, sour, from अम् *am* and suffix ला*la*.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n*. (Pāṇ. VIII. 2, 65.)

Ex. प्रशान् *praśān*, nom. sing., and प्रशान्भिः *praśānbhil*, instrum. plur., प्रशान्सु *praśānsu*, loc. plur., from प्रशाम् *prasām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म् *gam+ma*, गम् + व् *gam+va*.

But nom. plur. प्रशानः *praśānah*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशङ्कते *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or आलिंगति *ālingati* or *ālīngati*, he embraces.

वचयति or वंचयति *vañchayati* or *vamchayati*, he cheats.

उत्करुठते or उत्कंठते *utkaruṭhate* or *utkamṭhate*, he longs.

गन्तु or गंतु *gantum* or *gaṁtum*, to go.

कम्पते or कंपते *kampate* or *kaṁpate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpah*, it is optional to change final म् *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence संकल्पः or सङ्कल्पः *samkalpah* or *sāṅkalpah*. (See § 77.)

\* If the न् *n* before व् *v* were treated as Anusvāra, the second न् *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श् *s*, ष् *sh*, स् *s*, and ह् *h*.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajūṁshi*, the prayers.

हंसः *haṁsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. याच्छा॑ *yāchñā*, prayer. राज्ञी॑ *rājñī*, queen. जग्ने॑ *jagñē*, he was born.

§ 140. च् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. चुच्छ् *richh*, to go; चुच्छति॑ *richchhati*, he goes.

मः॑ *mlechchhah*, a barbarian.

§ 141. च् *chh* before a suffix beginning with न् *n* or म् *m* is changed to ञ् *ñ*.

Ex. प्रच्छ + न = प्रञ्ञः *prachh+na=praññaḥ*, question.

पाप्रच्छ + मि = पाप्रञ्ञिम् *páprachh+mi=pápraññimi*, I ask frequently.

Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय + नः = पूतः *pūy+taḥ=pūtaḥ*, decaying.

तुर्व + नः = तूर्णः *turv+nah=tūrṇah*, killed.

दिदिव + वान् = दिदिवान् *didiv+ván=didiván*, having played.

§ 143. Roots ending in व् *v* and ह् *r*, if preceded by इ॒ *i* or उ॒ *u*, lengthen their इ॒ *i* and उ॒ *u*, if व् *v* or ह् *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति॑ *dīvyati*, he plays. Bened. दीव्यासं *dīv-yásam*.

गुर् *gur*, to exert, गुर्णः॑ *gúrṇah*.

जूर्जित् *(i.e. जिर् jir)*, to grow old, जीर्यति॑ *jíryati*.

गिर् *gir*, voice; instrum. plur. गीर्भिः॑ *gírbhīḥ*, loc. plur. गीर्षु॑ *gírshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं॑ *kuryásam*.

On a similar principle उ॒ *u* is lengthened in तुर्व + आवः॑ = तूर्वावः॑ *turv+ávah=túrvávah*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इ॒ *ir* and उ॒ *ur* lengthen इ॒ *i* and उ॒ *u*, when ह् *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गीर् + स = गीर् or गी॑ *gir+s=gír* or गी॒ *gír*, nom. sing. voice.

§ 145. Nominal bases ending in इ॒ *is* or उ॒ *us* (the इ॒ *is* or उ॒ *us* being radical) lengthen इ॒ *i* and उ॒ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस + सु॑ = सुपी॒॑ *supis+su=supīshu*; nom. sing. masc. and neut.

सुपी॑ *supīshu*.

Nom. sing. masc. सजूस् + स॑ = सजू॒॑ *sajus+s=sajūsh*; nom. sing. neut. सजू॒॑ *sajūsh*.

*Doubling of Consonants.*

§ 146. According to some grammarians any consonant except र् r and ह् h, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् r or ह् h, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् h, is preceded by र् r or ह् h, these being again preceded by a vowel. Thus

अर्क arkā, sun, is frequently written अर्क्क arkka.

ब्रह्मन् brahmaṇ may be written ब्रह्मन् brahmman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् vardhana or vārdhāna, increase.

§ 147. A sibilant after र् r must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः varshāḥ, rainy season; आदर्शः ādarśaḥ (Prāt. 387), mirror. But we may write either दश्यते or दश्यते darśyate or darśsyate, it is shown.

*Explanation of some Grammatical Terms used by Native Grammarians.*

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmāneṣṭa*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Krit*, *Taddhita*, *Uṇḍdi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini\*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् man, to think, we have not only मनुते man-u-te, he thinks, but likewise मनस् man-as, mind, मानस् mānas-a, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् jan, to beget, we have the *prātipadika* or

\* Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. I.

nominal base जन jan-a, man, and this by the addition of the sign of the nom. sing. becomes जनः jan-a-h, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Krit*, the latter *Taddhita*. Thus जन jana, man, is derived from the root जन jan by the Krit suffix अ a; but जनीन janīna, appropriate for man, is derived from जन jana by the Taddhita suffix ईन īna. The name *prātipadika* would apply both to जन jana and जनीन janīna, as nominal bases, ready to receive the terminations of declension.

The Krit suffixes are subdivided into three classes :

1. *Krit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथ् athu, Sanskrit grammarians form  
वैपथ् vepathu, trembling, from वैप् vep, to tremble.  
स्वयथ् svayathu, swelling, from स्वि svi, to swell.  
क्षवथ् kshavathu, sneezing, from क्षु kshu, to sneeze.  
दवथ् davathu, vexation, from दु du, to vex, to burn.

2. *Kriyā*, certain suffixes, such as तथ् tavya, अनीय् anīya, य् ya, रत्निम् elima, which may be treated as declinable verbal terminations. Thus from कर् kar, to do, is formed कर्तव्य् kartavya, करणीय् karaṇīya, कार्य् kdrya, what is to be done, faciendum.
3. *Uṇḍdi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् vas, to dwell, both वस्तु vastu, a thing, and वास्तु vāstu, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Krit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य् (y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य् (y)) the base is called *Bha*. Bopp calls the Pada and Bha cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the Pada the *Middle* and the Bha the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सृप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिन् *tin* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with ए cha, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र pra, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र pra govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरि *úri* in उरीकृत्य *úrikṛitya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

## CHAPTER III.

## DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayás*, fire; संवत् *saṁvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sámi*, half; भूर् *bhúr*, atmosphere; सुदि *sudi*, the light fortnight, and चटि *badi*, the dark fortnight, the usual abbreviations for शुक्रपक्षः *suklapakshah* and कृष्णपक्षः *krishṇapakshah*, or बहुलपक्षः *bahulapakshah*, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दारा: *dárāḥ*, plur. masc. wife; आपः *āpah*, plur. fem. water; वर्षा: *varshāḥ*, plur. fem. the rainy season, i.e. the rains; सिकाता: *sikatāḥ*, plur. fem. sand; बहुला: *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except इ *i*, ए *e*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

*Terminations for Masculines and Feminines.*

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	{ औ <i>au</i>	{ ाः <i>ah</i>
Acc. अं <i>am</i>		
Instr. आ ा		भिः <i>bhīḥ</i>
Dat. ए <i>e</i>	{ ाः <i>bhyām</i>	{ ाः <i>bhyāḥ</i>
Abl. ाः <i>ah</i>		
Gen. ाः <i>ah</i>	{ औः <i>oh</i>	आः <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न <i>n</i> and स् <i>s</i>	औ <i>au</i>	ाः <i>ah</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *i* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence **ñ** before gutturals, **ṇ** before palatals, **ṇ** before linguals, **n** before dentals, **m** before labials, Anusvâra before sibilants and **h**. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from **प्रत्यच्** *pratyach*, Nom. Dual **प्रत्यञ्चौ** *pratyâñch-au*; base **प्रत्यञ्च्** *pratyâñch*. (Aṅga.)

Instrum. Plur. **प्रत्यग्भिः** *pratyag-bhîh*; base **प्रत्यच्** *pratyach*. (Pada.)

Gen. Dual **प्रतीचोः** *pratîch-oh*; base **प्रतीच्** *pratîch*. (Bha.)

### I. UNCHANGEABLE BASES.

*Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in **ण् n** and **ल् l** are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the **s** of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a **ट् t** may be inserted after the final **ण् n**.

Base **सुगण्** *sugân*, a ready reckoner, masc. fem. neut. (from **सु su**, well, and root **गण् gaṇ**, to count.) (Accent, Pâṇ. vi. i, 169.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. <b>सुगण्</b> <i>sugân</i>	{ <b>सुगणौ</b> <i>sugân-<u>au</u></i>	{ <b>सुगणः</b> <i>sugân-ah</i>
A. <b>सुगणं</b> <i>sugân-am</i>		
I. <b>सुगणा</b> <i>sugân-ā</i>	{ <b>सुगणां</b> <i>sugân-bhyâm</i>	{ <b>सुगणिभः</b> <i>sugân-bhîh</i>
D. <b>सुगणे</b> <i>sugân-e</i>		
Ab. } <b>सुगणः</b> <i>sugân-ah</i>	{ <b>सुगणोः</b> <i>sugân-oh</i>	{ <b>सुगरभः</b> <i>sugân-bhyaḥ</i>
G. } <b>सुगणि</b> <i>sugân-i</i>		
L. <b>सुगणौ</b> <i>sugân-<u>au</u></i>		
V. <b>सुगण्</b> <i>sûgan</i>		
SINGULAR. N. A. V.	DUAL. SUGARĀ	PLURAL. SUGARĀ
<b>सुगण्</b> <i>sugân</i>	<b>सुगणौ</b> <i>sugân-<u>i</u></i>	<b>सुगणः</b> <i>sugân-i</i>

\* Or **सुगन्तसु** *sugân-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugan* would therefore be, not *sugân*, but *sûgan*.

§ 155. Bases ending in gutturals, क् k, ख् kh, ग् g, घ् gh.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्वं *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सर्वशक् <i>sarvaśák</i>	{ सर्वशकौ <i>sarvaśákau</i>	{ सर्वशकः <i>sarvaśákah</i>
A. सर्वशकं <i>sarvaśákam</i>		सर्वशग्भिः <i>sarvaśág�hiḥ</i>
I. सर्वशका <i>sarvaśákā</i>	{ सर्वशग्भ्यां <i>sarvaśág�hyám</i>	{ सर्वशग्भ्यः <i>sarvaśág�hyah</i>
D. सर्वशके <i>sarvaśákē</i>		
Ab. } सर्वशकः <i>sarvaśákah</i>	{ सर्वशकोः <i>sarvaśákoh</i>	सर्वशकां <i>sarvaśákám</i>
G. } सर्वशकः <i>sarvaśákah</i>		सर्वशक्षु <i>sarvaśákshu*</i>
L. सर्वशकि <i>sarvaśáki</i>		
NEUTER.		
SINGULAR.		
N. A. V. सर्वशक् <i>sarvaśák</i>	सर्वशकी <i>sarvaśákī</i>	सर्वशंकि <i>sarvaśánki</i>

All regular nouns ending in क् k, ख् kh, ग् g, घ् gh, द् t, द् !h, ढ् d, ढ् dh, त् t, थ् th, द् d, ध् dh, प् p, फ् ph, ब् b, भ् bh, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् kh. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. चित्रलिख् <i>chitralikh</i> †	{ चित्रलिखौ <i>chitralikhau</i>	{ चित्रलिखः <i>chitralikhah</i>
A. चित्रलिखं <i>chitralikham</i>		चित्रलिखिः <i>chitralighhiḥ</i>
I. चित्रलिखा <i>chitralikhā</i>	{ चित्रलिख्यां <i>chitralighbhyám</i>	{ चित्रलिख्यः <i>chitralighbhyah</i>
D. चित्रलिखे <i>chitralikhē</i>		
Ab. } चित्रलिखः <i>chitralikhah</i>	{ चित्रलिखोः <i>chitralikhoh</i>	चित्रलिखां <i>chitralikhám</i>
G. } चित्रलिखः <i>chitralikhah</i>		चित्रलिख्षु <i>chitralikhshu*</i>
L. चित्रलिखि <i>chitralikhī</i>		
NEUTER.		
SINGULAR.		
N. A. V. चित्रलिख् <i>chitralikh</i> †	चित्रलिखी <i>chitralikhī</i>	चित्रलिंखि <i>chitralinkhi</i>

Note.—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

\* On the change of सु su after क् k, see § 100.

† ख् kh instead of ख् kh, see § 113; 54. i.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिद्धिः <i>haridbhīḥ</i>	हरितु <i>haritsu</i>	हरिति <i>harinti</i>
अग्निमय् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat</i>	अग्निमयः <i>agnimathah</i>	अग्निमद्धिः <i>agnimadbhīḥ</i>	अग्निमत्तु <i>agnimatsu</i>	अग्निमंथि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidah</i>	सुहृद्धिः <i>suhṛidbhīḥ</i>	सुहृत्तु <i>suhṛitsu</i>	सुहृद्दि <i>suhṛindi</i>
भुृप् <i>budh</i> , knowing m. f. n.	भुृत् <i>bhút</i>	भुृपः <i>budhah</i>	भुृद्धिः <i>bhudbhīḥ</i>	भुृत्तु <i>bhutsú</i>	भुृषि <i>bündhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpah</i>	गुप्तिः <i>gubbhīḥ</i>	गुप्तु <i>gupsú</i>	गुंपि <i>gúmpí</i>
ककुभ् <i>kakubh</i> , region m. f. n.	ककुप् <i>kakup</i>	ककुभः <i>kakubhah</i>	ककुभिः <i>kakubbhīḥ</i>	ककुप्तु <i>kakupsu</i>	ककुभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V. जलमुक् <i>jalamuk</i>		
A. जलमुच् <i>jalamucham</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
I. जलमुचा <i>jalamuchá</i>		जलमुग्भिः <i>jalamugbhīḥ</i>
D. जलमुचे <i>jalamuche</i>	जलमुग्भां <i>jalamugbhýāṁ</i>	जलमुग्भः <i>jalamugbhyaḥ</i>
Ab. जलमुचः <i>jalamuchah</i>		जलमुग्भां <i>jalamugbhýāṁ</i>
G. जलमुचो <i>jalamuchoh</i>	जलमुचोः <i>jalamuchoh</i>	जलमुचां <i>jalamuchám</i>
L. जलमुचि <i>jalamuchi</i>		जलमुक्षु <i>jalamukshu</i>

SINGULAR.	NEUTER.	PLURAL.
N. A. V.		
जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchī</i>	जलमुचिः <i>jalamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

\* च् *th* final changed into त् *t*. See § 113; 54. I. Final च् *s* dropped, § 55.

† See § 66.

‡ See § 54. I.

|| See § 118.

## § 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च् kruñch*, moving crookedly, a curlew	कुञ्च् कुञ्चिः क्रुञ्च् कुञ्चः	कुञ्चि॒ क्रुञ्चि॒ क्रुञ्चि॒ क्रुञ्चि॒	(Accent, Pāṇ. vi. 1, 182)	
प्राञ्च् prāñch, if it means worship- ping	प्राञ्च् प्राञ्चिः प्राञ्चु प्राञ्चः	प्राञ्चि॒ प्राञ्चि॒ प्राञ्चि॒ प्राञ्चि॒	(Accent, Pāṇ. vi. 1, 182)	(Acc. the same)
वृश्च् vrīśch†, cutting	वृद् वृश्चिः वृद्धु वृश्चः	वृद्धि॒ वृश्चि॒ वृद्धि॒ वृश्चि॒	(Accent, Pāṇ. vi. 1, 168)	

§ 160. Bases ending in च् chh change च् chh into श् s, which becomes ट् t, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राश् prāchh, an asker	प्राट् prāṭ	प्राशः prāśah	प्राढ्यिः prāḍbhīḥ	प्राट्यु prāṭsū प्रांशि prāṁsi

§ 161. Bases ending in ज् j, if regular, follow the example of nouns in च् ch, except that they preserve ज् j before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् ruj, disease	रुक् ruk	रुजः rujah	रुग्यिः rugbhīḥ	रुक्षु rukshū	रुन्जि rūñji
जर्ज् úrj, strength	जर्क् úrk	जर्जः úrjah	जर्ग्यिः úrgbhīḥ	जर्जु úrkshu	जर्जि úrji

Other regular nouns in ज् j,—वण्ज् vanjj, m. merchant; भिषज् bhishaj, m. physician; चूतिज् ritvij, m. priest; स्रज् sraj, f. garland; असृज् asrij, n. blood. (On the optional forms of असृज् asrij, see § 214.) मज्ज् majj, Nom. Sing. मक् mak, diving.

## § 162. Bases ending in ज् j changeable to द् d.

Some bases ending in ज् j change ज् j into ट् t or द् d when final, and before terminations beginning with consonants.

\* Derived from the root कुञ्च् kruñch. The Nom. Sing. would have been कुञ्च् + स् kruñk + s; स् s and क् k are dropt, see § 114.

† Derived from the root वृश्च् vrāśch, (in the Dhātupāṭha, ओव्रस्त्), to cut. According to Sanskrit grammarians, the penultimate स् s or श् sh is dropt, and च् ch before consonants or if final changed into ट् t. (See § 114.)

‡ The form वृद् vrīt (not व्रट् vrat) is confirmed by Siddhānta-Kaumudī (1863), vol. i. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be जर्जि॒ úrji or जर्जि॑ úrjji. At the end of compounds the optional forms are जर्जि॒ úrji or जर्जि॑ úrjji. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. i. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: जर्जि॑ शौ॒ नुञ्जेति॑ केचित् । बहूर्जि॑ नुम्पतिषेधः॑ । बहूर्जि॑ कुलानि॑ । अंतात्पूर्व॑ नुमिञ्चयेके॑ । बहूर्जि॑ । (Pāṇ. vii. 1, 72, vārt.)

Base सम्राज् *samrāj*, masc. sovereign.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सम्राट् <i>samrāt̄</i>	सम्राजौ <i>samrājau</i>	सम्राजः <i>samrājaḥ</i>
A. सम्राजं <i>samrājam</i>		सम्राद्भिः <i>samrādbhiḥ</i>
I. सम्राजा <i>samrājā</i>		
D. सम्राजे <i>samrāje</i>	सम्राइभ्यां <i>samrāibhyām</i>	सम्राइभ्यः <i>samrāibhyāḥ</i>
Ab. } सम्राजः <i>samrājaḥ</i>		
G. } सम्राजी <i>samrājī</i>	सम्राजोः <i>samrājoh</i>	सम्राजां
L. सम्राजि <i>samrāji</i>		सम्राट्सु <i>samrātsu</i> or सम्राद्त्सु <i>samrādtṣu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धार् *bhrāj* (दधार्, not धाज्), to shine; मृत् *mrij*, to clean; यज् *yaj* (except चूत्विज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; मृत् *srīj*, to dismiss, to create, (स्राज् *srāj*), wreath, and असृज् *asrīj*, blood, are not derived from मृत् *srīj*); भ्रज् *bhrajj*, to roast (ध्रस्त्). Also परिव्राज् *parivrāj*, a mendicant.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधार् <i>vibhrāj</i> , resplendent	विधाट् <i>ribhrāt̄</i> †	विधाजः <i>vibhrājaḥ</i>	विधाद्भिः <i>vibhrādbhiḥ</i>	विधाट्सु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>devet̄</i>	देवेजः <i>devejah</i>	देवेद्भिः <i>devedbhiḥ</i>	देवेद्सु <i>devesu</i>
विश्वसृज् <i>viśvasrīj</i> , creator of the universe	विश्वसृट् <i>viśvasrīt̄</i>	विश्वसृजः <i>viśvasrījaḥ</i>	विश्वसृद्भिः <i>viśvasrīdbhiḥ</i>	विश्वसृट्सु <i>viśvasrītsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राट् <i>parivrāt̄</i>	परिव्राजः <i>parivrājaḥ</i>	परिव्राद्भिः <i>parivrādbhiḥ</i>	परिव्राट्सु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i>   , an universal monarch	विश्वराट् <i>viśvārāt̄</i>	विश्वराजः <i>viśvarājaḥ</i>	विश्वराद्भिः <i>viśvārādbhiḥ</i>	विश्वराट्सु <i>viśvārātsu</i>
भृज् <i>bhrījj</i> , roasting	भृट् <i>bhrīt̄</i>	भृजः <i>bhrījaḥ</i>	भृद्भिः <i>bhrīdbhiḥ</i>	भृट्सु <i>bhrītsu</i>

### § 163. Irregular bases in ज् *j*.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khán</i>	खंजः <i>khāñjaḥ</i>	खन्भिः <i>khanbhīḥ</i> खन्सु <i>khansū</i>

\* Cf. § 76.

† From another root, विधाक् *vibhrāk*, विधामिः *vibhrāgdbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the अ *a* in विष्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. अवयाज् *avayáj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयः: *avayáh*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः: *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayáj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयः: <i>avayáh</i>	{ अवयाजौ <i>avayájau</i>	{ अवयाजः <i>avayájah</i>
A.	अवयाजं <i>avayájam</i>		
I.	अवयाजा <i>avayájā</i>		अवयोभिः <i>avayobhīḥ</i>
D.	अवयाजे <i>avayáje</i>	{ अवयोभ्यां <i>avayobhyám</i>	{ अवयोभ्यः <i>avayobhyah</i>
Ab.	{ अवयाजः <i>avayájah</i>		
G.		अवयाजोः <i>avayájoh</i>	अवयाजाम् <i>avayájām</i>
L.	अवयाजि <i>avayájī</i>		अवयःसु <i>avayaḥsu</i>
V.	अवयः <i>avayáh</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

### § 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and उ u, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by ष sh. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	{ गिरौ <i>gīrau</i>	{ गिरः <i>gīrah</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>		गीभिः <i>gīrbhīḥ</i>
D.	गिरे <i>gīrē</i>	{ गीर्भ्या <i>gīrbhyám</i>	{ गीर्भ्यः <i>gīrbhyah</i>
Ab.	{ गिरः <i>gīrah</i>		
G.		{ गिरोः <i>gīroḥ</i>	गिरां <i>gīrām</i>
L.	गिरि <i>gīrī</i>		गीर्वु <i>gīrvuḥ</i>

Base वार् *vár*, neut. water.

	SINGULAR.	NEUTER.	
		DUAL.	
N. A. V.	वा: <i>vāḥ</i>	वारी <i>vārī*</i>	वारि <i>vāri</i>
I.	वारा <i>vārā</i>	वार्भा <i>vārbhyám</i>	वार्भिः <i>vārbhīḥ</i> , &c.
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
पुर् <i>pur</i> , f. town	पुरः <i>pūraḥ</i>	पुरैः <i>pūrbhīḥ</i>	पूर्षु <i>pūrshū</i>
द्वार् <i>dvār</i> , f. door	द्वाः <i>dvāḥ</i>	द्वारैः <i>dvārbhīḥ</i>	द्वार्षु <i>dvārshū</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरैः <i>kīrbhīḥ</i>	कीर्षु <i>kīrshū</i> †

\* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hrīd*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmāsthāna.

† Siddh.-Kaum. vol. I. p. 125.

## § 165. Bases in संस.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in संस change the संस according to the general euphonic rules explained above. Thus

अस् as, if final, becomes ाः ah. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and उस् is and us followed by terminations beginning with vowels are changed to इष् and उष् ish and ush. (See § 100.)

अस् as before भ् bh becomes ाः o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or ाः ah; इस् is and उस् us before सु su become इष् ish or िः ih, उष् ush or ऊः uh.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix अस् as lengthen their ा a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनः: sumanāḥ, well-minded (*εὐμενῆς*); Voc. सुमनः: sumanah.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः: sujyotiḥ, having good light, from सु su, good, and ज्योतिः: jyotiḥ, n. light; सुचक्षुः: suchakshuh, having good eyes, from सु su, good, and चक्षुः: chakshuh, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः: manah, मनासि manāsi; from ज्योतिः: jyotiḥ, ज्योतीष्य jyotīshī; from चक्षुः: chakshuh, चक्षूष्य chakshūshī.

Base सुमनस् sumánas, well-minded, masc. fem. neut. (from सु su and मनस् mánaś, neut. mind.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. सुमना: sumánāḥ	{ सुमनसौ sumánasau	{ सुमनसः: sumánasaḥ
A. सुमनसं sumánasam		सुमनोभिः sumánobhiḥ
I. सुमनसा sumánasā	{ सुमनोभ्यां sumánobhyám	{ सुमनोभ्यः sumánobhyah
D. सुमनसे sumánase		सुमनसां sumánasám
Ab. } सुमनसः: sumánasaḥ	{ सुमनसोः: sumánasoh	सुमनःसु sumánahsu
G. } सुमनसः: sumánasaḥ		सुमनसः: sumánasaḥ
L. सुमनसि sumánasi	सुमनसौ sumánasau	
V. सुमनः súmanah		
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. V. सुमनः sumánah	सुमनसौ sumánasau	सुमनांसि sumánāṁsi

The rest like the masc. and fem.

Base सुज्योतिस् *sujuyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V. सुज्योतिः <i>sujuyotiḥ</i>		
A. सुज्योतिषं <i>sujuyótisham</i>	{ सुज्योतिषौ <i>sujuyótishau</i>	{ सुज्योतिषः <i>sujuyótishah</i>
I. सुज्योतिषा <i>sujuyótishā</i>		
D. सुज्योतिषे <i>sujuyótishe</i>	{ सुज्योतिष्या <i>sujuyótirbhyaṁ</i>	{ सुज्योतिष्यः <i>sujuyótirbhyaḥ</i>
Ab. { सुज्योतिषः <i>sujuyótishah</i>		
G. { सुज्योतिषि <i>sujuyótishi</i>	{ सुज्योतिषोः <i>sujuyótishoḥ</i>	{ सुज्योतिषां <i>sujuyótishām</i>
L. सुज्योतिषिः <i>sujuyótishi</i>		{ सुज्योतिषःपु <i>sujuyótishuḥ</i>

## NEUTER.

SINGULAR.	DUAL.	
N. A. V. सुज्योतिः <i>sujuyotiḥ</i>	सुज्योतिषी <i>sujuyótishī</i>	सुज्योतिषिः <i>sujuyótishī</i>

\* The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujuyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaūjas*, N. s. महौजाः *mahaūjāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payāḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayāḥ*, n. iron. यशस् *yaśas*, N. s. यशः *yaśāḥ*, n. praise. हविस् *harvis*, N. s. हविः *havīḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archīḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyūḥ*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapūḥ*, n. body\*.

§ 166. नर्त *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base नरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

\* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; नष्टहविः *nashṭahavīḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehltingk (Declination im Sanskrit, p. 125) gave नरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jard</i> .	Base जरस् <i>jaras</i> .
SINGULAR.	SINGULAR.
N. जरा <i>jard*</i>	deest; term. स् s
A. जरां <i>jarám</i>	जरसं <i>jarás-am</i>
I. जरया <i>jaráyā</i>	जरसा <i>jarás-ā</i>
D. जरये <i>jaráyai</i>	जरसे <i>jarás-e</i>
Ab. जरयाः <i>jaráyāḥ</i>	जरसः <i>jarás-ah</i>
G. जरयाः <i>jaráyāḥ</i>	जरसः <i>jarás-ah</i>
L. जरयां <i>jaráyám</i>	जरसि <i>jarás-i</i>
V. जरे <i>járe</i>	deest
DUAL.	DUAL.
N. A. V. जरे <i>jaré</i>	जरसौ <i>jarás-au</i>
I. D. Ab. जराभ्यां <i>jarábhýám</i>	deest; term. भ्यां <i>bhyám</i>
G. L. जरयोः <i>jaráyoḥ</i>	जरसोः <i>jarás-oḥ</i>
PLURAL.	PLURAL.
N.V. जराः <i>jaráḥ</i>	जरसः <i>jarás-ah</i>
A. जराः <i>jaráḥ</i>	जरसः <i>jarás-ah</i>
I. जरभिः <i>jarábhīḥ</i>	deest; term. भिः <i>bhīḥ</i>
D. Ab. जराभ्यः <i>jarábhýaḥ</i>	deest; term. भ्यः <i>bhyāḥ</i>
G. जरायां <i>jaráyám</i>	जरसां <i>jarás-ám</i>
L. जरासु <i>jarásu</i>	deest; term. सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jard*, viz. निर्जरा: *nirjaraḥ*, निर्जरा: *nirjaraḥ*, निर्जरां *nirjaram*, (ageless,) grammarians allow the base in स् s to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जरा: <i>nirjaraḥ</i> ‡	deest
A. निर्जरां <i>nirjaram</i> or	निर्जरसं <i>nirjarasam</i>
I. निर्जरेण <i>nirjarena</i> or	निर्जरसा <i>nirjarasād</i> (निर्जरसिन <i>nirjarasina</i> , masc.)
D. निर्जराय <i>nirjaryā</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjardt</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसात् <i>nirjarasat</i> , masc.)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

\* The declension of जरा *jard*, as a regular fem. in शा d, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum, vol. I. pp. 103, 141.)

‡ The declension of निर्जरा: *nirjaraḥ*, as a regular masc. in श u, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

## DUAL.

N. A. V. निर्जरौ *nirjarau* or  
 I. D. Ab. निर्जराभ्यां *nirjardbhȳām*  
 G. L. निर्जरयोः *nirjarayoh* or

## DUAL.

निर्जरसौ *nirjarasau*  
 deest  
 निर्जरसोः *nirjarasoh*

## PLURAL.

N.V. निर्जराः *nirjardhāḥ* or  
 A. निर्जरान् *nirjarān* or  
 I. निर्जरैः *nirjaraiḥ*  
 D. Ab. निर्जरेभ्यः *nirjarebhȳāḥ*  
 G. निर्जराणां *nirjarāṇāṁ* or  
 L. निर्जरेषु *nirjareshu*

## PLURAL.

निर्जरसः *nirjarasah*  
 निर्जरसः *nirjarasah*  
 deest (निर्जरसैः *nirjarasaiḥ*, masc.)  
 निर्जरसां *nirjarasām*  
 deest

Fem. निर्जरा *nirjarā*, like कांता *kāntā*.

Neut. निर्जरं *nirjaram*, like कांतं *kāntam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual

निर्जरसी *nirjarasi*; Plur. निर्जरांसि *nirjarānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom.

Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanah* or उशन *uśana*. (Sār. i. 9, 73.)

§ 170. (B.) Bases ending in radical स् s.

- From पिंड *pind*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pindagras*, a lump-eater.  
 From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.  
 From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.  
 Ex. Nom. Sing. m. f. n. पिंडग्रः *pindagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neutrals, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.  
 Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रांसि *pindagram̄si*, सुपिंसि *supiṁsi*, सुतुंसि *sutum̄si*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.  
 Ex. Instr. Plur. सुपीभिः *supībhīḥ*, सुतूभिः *sutūbhīḥ*, सुतूःषु *sutūḥshu*.
- The radical स् s of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into श् sh. (See § 100, note.)

Base पिंडग्रस् *pindagras*, eating a mouthful, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. पिंडग्रः <i>pindagrah</i>	{ पिंडग्रसौ <i>pindagrasau</i>	{ पिंडग्रसः <i>pindagrasah</i>
A. पिंडग्रसं <i>pindagrasam</i>		पिंडग्रोभिः <i>pindagrobhiḥ</i>
I. पिंडग्रसा <i>pindgrasā</i>	पिंडग्रोभ्यां <i>pindagrobhyām</i>	{ पिंडग्रोभ्यः <i>pindagrobhyah</i>
D. पिंडग्रसे <i>pindgrase</i>		पिंडग्रसां <i>pindgrasām</i>
Ab. } पिंडग्रसः <i>pindgrasah</i>	{ पिंडग्रसोः <i>pindgrasoh</i>	पिंडग्रसु <i>pindgrasuhu</i>
G. } पिंडग्रसि <i>pindgrasi</i>		
L. पिंडग्रसि <i>pindgrasi</i>		
NEUTER.		
SINGULAR.		PLURAL.
N. A. V. पिंडग्रः <i>pindagrah</i>	पिंडग्रसी <i>pindgrast</i>	पिंडग्रसि <i>pindgransi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सुतूः <i>sutuh</i>	{ सुतुसौ <i>sutusau</i>	{ सुतुसः <i>sutusah</i>
A. सुतुसं <i>sutusam</i>		सुतूर्भिः <i>sutúrbhiḥ</i>
I. सुतुसा <i>sutusā</i>	सुतूर्भ्यां <i>sutúrbhyām</i>	{ सुतूर्भ्यः <i>sutúrbhyah</i>
D. सुतुसे <i>sutuse</i>		सुतुसां <i>sutusām</i>
Ab. } सुतुसः <i>sutusah</i>	{ सुतुसोः <i>sutusoḥ</i>	सुतूर्भु <i>sutúrshu</i> or सुतूर्भु <i>sutúrbhu</i> *
G. } सुतुसि <i>sutusi</i>		
L. सुतूर्भु <i>sutusi</i>		
NEUTER.		
SINGULAR.		
N. A. V. सुतूः <i>sutuh</i>	सुतुसी <i>sutusī</i>	सुतुर्भुसि <i>sutúrbhusi</i>

§ 171. Nouns derived from desiderative verbs change स् s into श् sh when necessary.

Base पिपटिस् *pipathis*, wishing to read, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. पिपटीः <i>pipatihīḥ</i>	{ पिपटिष्वौ <i>pipatihishau</i>	{ पिपटिष्वः <i>pipatihishah</i>
A. पिपटिष्वं <i>pipatihisham</i>		पिपटीभिः <i>pipatihirbhīḥ</i>
I. पिपटिष्वा <i>pipatihishā</i>	पिपटीष्व्यां <i>pipatihirbhyām</i>	{ पिपटीर्यः <i>pipatihirbhyah</i>
D. पिपटिष्वे <i>pipatihishe</i>		पिपटिष्वां <i>pipatihishām</i>
Ab. } पिपटिष्वः <i>pipatihishah</i>	{ पिपटिष्वोः <i>pipatihishoh</i>	पिपटीष्वः <i>pipatihishu</i>
G. } पिपटिष्वि <i>pipatihishi</i>		
L. पिपटिष्वि <i>pipatihishi</i>		
NEUTER.		
SINGULAR.		
N. A. V. पिपटीः <i>pipatihīḥ</i>	पिपटिष्वी <i>pipatihishī</i>	पिपटिष्वि <i>pipatihishi</i> (see § 172)

\* Siddh.-Kāum. vol. I. p. 187. § 83.

§ 172. The nouns आशिस् *āśis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपटिस् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds\*.

*List of different Bases in श.*

BASE.	NOM. SING. MASC. FEM.	NOM. PL. MASC. FEM.	INSTR. PL.	LOC. PL.
	NEUT.	NEUT.	NEUT.	
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमना: °नः सुमनसः	सुमनांसि °नः सुमनसः	सुमनोभिः सुमनोभिः	सुमनस्य or °नःसु
	sumanāḥ <sup>1</sup> -nah	sumanasaḥ	sumanāḥsi	sumanassu or -nahsu
सुज्योतिस् <i>sujotis</i> , well-lighted, m.f.n.	सुज्योतिः id.	सुज्योतिपः सुज्योतिर्णिषि	सुज्योतिष्मि	सुज्योतिष्म् or °तिःपु
	sujotih	sujotishaḥ	sujotīṁshi	sujotishshu or -tihshu
पिंडग्रस् <i>pindagras</i> , lump-eating, m.f.n.	पिंडग्रः id.	पिंडग्रसः पिंडग्रंसि	पिंडग्रेभिः	पिंडग्रस्य or °ग्रःसु
	pindagraḥ	pindagrasaḥ	pindagrobhīḥ	pindagrassu or -graḥsu
चकास् <i>chakás</i> , splendid, m.f.n.	चकाः id.	चकासः चकांसि	चकाभिः	चकास्य or चकाःसु
	chakāḥ	chakāsaḥ	chakāḥsi	chakāssu or chakāḥsu
दोष् <i>dos</i> <sup>2</sup> , arm, m.(n.) (Accent, P.VI.1, 171)	दोः id.	दोषः दोंषि	दोर्भिः	दोष्य or दोःपु
	doh	dōshaḥ	dórbhiḥ	dōshshu or dōḥshu
सुपिस् <i>supis</i> , well-going, m. f. n.	सुपीः id. <sup>3</sup>	सुपिसः सुपिंसि	सुपीभिः	सुपीष्य or सुपीःपु
	supīḥ	supisaḥ <sup>4</sup>	supīṁsi	supiṁbhīḥ
सुतुस् <i>sutus</i> , well-sounding, m. f. n.	सुतूः id.	सुतुसः सुतुंसि	सुतूर्भिः	सुतूष्य or सुतूःपु
	sutāḥ	sutusaḥ	sutūṁsi	sutūrbhīḥ
पिपटिस् <i>pipathis</i> , desir. ous of reading, m.f.n.	पिपटीः id. <sup>3</sup>	पिपटिपः पिपटिषि	पिपटीभिः	पिपटीष्य or °ठीःपु
	pipathīḥ	pipatīshaḥ	pipatīḥsi	pipatīrbhīḥ
चिकीर्से <i>chikīrs</i> , desir. ous of acting, m.f.n.	चिकीरः id.	चिकीर्पः चिकीर्णिषि	चिकीर्भिः	चिकीर्षे
	chikīrḥ	chikīrshaḥ	chikīrshī <sup>5</sup>	chikīrbhīḥ
आशिस् <i>āśis</i> , blessing, f.	आशीः <i>āśih</i> id. (Voc. id.)	आशीषः <i>āśishaḥ</i>	आशीर्भिः <i>āśirbhīḥ</i>	आशीष्य or आशीःपु
		āśīṁshi	āśīrbhīḥ	āśīshshu or āśīḥshu
सज्जुष् <i>sajus</i> , companion, m.	सज्जूः <i>sajūḥ</i> id. (Voc. id.)	सज्जुपः <i>sajushaḥ</i>	सज्जूर्भिः <i>sajūrbhīḥ</i>	सज्जूष्य or सज्जूःपु
		sajūṁshi	sajūrbhīḥ	sajūshshu or sajūḥshu
सुहिंस् <i>suhins</i> , one who strikes well, m. f. n.	सुहिन् id.	सुहिंसः सुहिंसि	सुहिंभिः	सुहिन्सु
	suhin	suhīṁsaḥ	suhīṁsi	suhinsu <sup>6</sup>

\* Some grammarians do not allow the lengthening of the vowels in आशीर्षि *āśīṁshi* and सज्जूर्षि *sajūrbhīḥ*. (सांतेति सूत्रे । पा ० ६. ४. १०. । महच्छद्वाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनालाल दीर्घाप्राप्तः ॥ सज्जुषः यांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhyā (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ushman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

<sup>1</sup> The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

<sup>2</sup> दोष् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

<sup>3</sup> Siddh.-Kaum. vol. I. p. 197.

<sup>4</sup> श् श not changed into ष् ष; see § 100, note.

<sup>5</sup> Siddh.-Kaum. vol. I. p. 194.

<sup>6</sup> See § 75.

§ 173. ध्वस *dhvas* (from ध्वंस *dhvāṁś*, to fall) and स्रस *sras* (from संस *sraṁś*, to fall), when used at the end of compounds, change their स s into त t, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasah</i>
A. पर्णध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्णध्वद्यां <i>parṇadhvadbhyaṁ</i>	I. पर्णध्वद्यः <i>parṇadhvadbhiḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G. L. पर्णध्वसोः <i>parṇadhvasoh</i>	L. पर्णध्वस्तु <i>parṇadhvatsu</i>

§ 174. Bases ending in श ś, ष sh, छ chh, ख ksh, ह h.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like ट t or like क k.

1. Bases derived from दिश् *dis*, to show, दृश् *driś*, to see, स्पृश् *spris*, to touch, change श ś into क k. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>dis</i> , f. country	दिक् <i>dik</i>	दिशः <i>dīśah</i>	दिशि <i>dīśi</i>	दिशमः <i>dīśih</i>	दिशु <i>dīśū</i>

2. Bases derived from नश् *naś*, to destroy, change श ś into ट t or क k.

BASE.	NOM. SING.	N. PL.	N.PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश् <i>jīvanas</i> , m.f.n. जीवनट् <i>jīvanat</i> or नक् <i>nak</i> नशः <i>naś</i> ० नंशि ० नद्भिः or ० नग्भिः ० नद्सु or ० नस्तु	जीवनट् <i>jīvanat</i> or -nak	-naśah	-naśi	-nabhiḥ or -nagbhiḥ	-naśu or -naksha

3. All other bases in श ś change their final into ट t.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>vis</i> , m. f. n. one who enters	विट् <i>vīṭ</i>	विशः <i>vīśah</i>	विशि <i>vīśi</i>	विशमः <i>vīśih</i>	विशु <i>vīśū</i>

4. Bases derived from धृष् *dhrish*, to dare, change ष sh into क k.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृष् <i>dadhriṣ</i> , m. f. n. bold	दधृक् <i>dadhrik</i>	दधृषः <i>dadhriṣah</i>	दधृषि <i>dadhriṣi</i>	दधृषिमः <i>dadhriṣih</i>	दधृषु <i>dadhriṣu</i>

5. All other bases derived from verbs with final ष sh change ष sh into ट t.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
हिष् <i>dvish</i> , m. f. n. hating	हिट् <i>dvīṭ</i>	हिषः <i>dvīṣah</i>	हिष्मि <i>dvīṣih</i>	हिष्मिः <i>dvīṣih</i>	हिष्मु <i>dvīṣū</i>

6. Bases ending in छ chh change छ chh into ट t.

NOM. SING.	NOM. PL.	NOM. PL. NEUT.
प्राच् <i>prāchh</i> , m. f. n. asking	प्राट् <i>prāṭ</i>	प्राशः <i>prāśah</i>

7. Bases ending in ख ksh change ख ksh into ट t.

NOM. SING.	NOM. PL.	NOM. PL. NEUT.
तख् <i>taksh</i> , m. f. n. paring	तट् <i>tāṭ</i> * तशः <i>tākshah</i>	तंशि <i>tāmkshi</i>

\* If differently derived तट् *taksh* may form its Nom. Sing. तक् *tak*. गोरक्ष *goraksh*, cowherd, which regularly forms its Nom. Sing. गोरट् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in **ह h** change **ह h** into **ट t**.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह <i>lih</i> , m.f.n. licking	लिह <i>lih</i>	लिहः <i>lihah</i>	लिंहि <i>linhi</i>	लिङ्भिः <i>liqbhīḥ</i>	लिंसु <i>liṣū</i>
गुह <i>guh</i> , m.f.n. covering	गुह <i>guh</i>	गुहः <i>gúhah</i>	गुंहि <i>gúnhī</i>	गुडभिः <i>ghuḍbhīḥ</i>	गुरसु <i>ghuṭsū</i>

On the change of initial **ग g** into **घ gh**, see § 93.

9. Bases derived from roots ending in **ह h**, and beginning with **द d**, change **ह h** into **क k**.

Likewise उष्णिह *ushṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह <i>duh</i> , m.f.n. milking	धुक <i>dhuk</i>	दुहः <i>dúhah</i>	दुंहि <i>dúnhī</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshū</i>

10. Bases derived from the roots द्रुह *druh*, to hate, मुह *muh*, to confound, स्निह *snih*, to love, शुह *snuh*, to spue, may change the final **ह h** into **ट t** or **क k**.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
द्रुह <i>druh</i> , m.f.n. hating	मुट or भुक <i>dhrút</i> or <i>dhrúk</i>	द्रुहः <i>dúrahah</i>	दुंहि <i>dúnhī</i>	मुटभिः or भुग्भिः <i>dhrudbhīḥ</i> or <i>dhrugbhīḥ</i>	मुटसु or भुग्सु <i>dhrutsū</i> or <i>dhrukshū</i>

II. Bases derived from नह *nah*, to bind, change **ह h** into **त t**.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह <i>upānah</i> , f. a shoe	उपानत <i>upānat</i>	उपानहः <i>upānahah</i>	उपानद्विः <i>upānadbhīḥ</i>	उपानसु <i>upānatsu</i>

Decline विपाश *vipás*, f. the Beyah river in the Punjab. विष *vish*, f. ordure. रूप *rush*, f. anger. विमुप *viprush*, f. drop of water. विविष्ट *viviksh*, wishing to enter. स्निह *snih*, loving. गोदुह *goduh*, cow-milker. मधुलिह *madhulih*, bee. त्विष *tvish*, f. splendour. बहुत्विष *bahutvish*, m. f. n. very splendid. रत्नमुप *ratnamush*, a stealer of gems. ईद्रिश *īdriś*, m. f. n. such. कीद्रिश *kīdriś*, m. f. n. Which? मर्मस्पृश *marmaspris*, giving pain.

§ 175. तुरासाह *turásáh*, m. name of Indra, changes **स s** into **श sh** whenever **ह h** is changed into **द d** or **ट t**.

Nom. Sing. तुराषाद *turáshat*. Nom. Dual तुराषाहौ *turásáhau*. Instr. Plur. तुराषाइभिः *turáshádbhīḥ*.

§ 176. पुरोडाश *purodás*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडा: *purodāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस *purodas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he purodāḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडा: <i>purodāḥ</i>	पुरोडाशौ <i>purodásau</i>	पुरोडाशः <i>purodásah</i>
A. पुरोडाशं <i>purodásam</i>	पुरोडाशौ <i>purodásau</i>	पुरोडाशः <i>purodásah</i>
I. पुरोडाशा <i>purodásā</i>	पुरोडोभ्यां <i>purodobhyám</i>	पुरोडेभिः <i>purodabhīḥ</i>
D. पुरोडाशे <i>purodásē</i>	पुरोडोभ्यां <i>purodobhyám</i>	पुरोडोभ्यः <i>purodobhyāḥ</i>
Ab. पुरोडाशः <i>purodásah</i>	पुरोडोभ्यां <i>purodobhyám</i>	पुरोडोभ्यः <i>purodobhyāḥ</i>
G. पुरोडाशः <i>purodásah</i>	पुरोडाशोः <i>purodásol</i>	पुरोडाशां <i>purodásám</i>
L. पुरोडाशि <i>purodásī</i>	पुरोडाशोः <i>purodásol</i>	पुरोडःसु <i>purodásu</i>
V. पुरोडा: or °ऽः <i>purodāḥ</i> or <i>-dāḥ</i>	पुरोडाशौ <i>purodásau</i>	पुरोडाशः <i>purodásah</i>

§ 177. Another word, उक्त्यशास् *ukthaśás*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्त्यशः *ukthaśdḥ*. Acc. Sing. उक्त्यशासं *ukthaśásam*. Instr. Plur. उक्त्यशोभिः *ukthaśobhiḥ*. Voc. Sing. उक्त्यशः or उक्त्यशः *ukthaśdḥ* or *ukthaśah*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prasám*, mild.

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc. प्रशान् <i>prasán</i>	प्रशानौ <i>prasámau</i>	प्रशामः <i>prasámaḥ</i>
Acc. प्रशामं <i>prasámam</i>	प्रशानौ <i>prasámau</i>	प्रशामः <i>prasámaḥ</i>
Instr. प्रशामा <i>prasámā</i>	प्रशान्भ्यां <i>prasánbhýám</i>	प्रशान्भिः <i>prasánbhīḥ</i>
Loc. प्रशामि <i>prasámi</i>	प्रशान्मोः <i>prasámoḥ</i>	प्रशान्सु <i>prasánsu</i>

## 2. NOUNS WITH CHANGEABLE BASES.

### A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.      }  
 Nom. Voc. and Acc. Dual      } of masc. nouns\*;  
 Nom. Voc (not Acc.) Plural      }  
 Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the Āṅga cases. Thus the Pada and Bha base प्राच् *prách* becomes in the Āṅga cases प्रांच् *práñch*. The Pada base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the Āṅga

\* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dáman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases:

SINGULAR.		DUAL.		PLURAL.	
Nom.Voc. सं s (which is always dropped)		औ au		अः ah	
Acc. अं am		औ au		अः ah	
Instr. अा ā		भां bhyām		भिः bhiḥ	
Dat. ए e		भां bhyām		भः bhyah	
Abl. अः ah		भां bhyām		भः bhyah	
Gen. अः ah		ओः oh		आं dm	
Loc. इ i		ओः oh		मु su	
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
Nom. Acc. —		ई ī		ई ī	*

§ 180. Certain words derived from अंच् añch, to move, have two, others three bases.

प्राच् prāch, forward, eastern, has two bases, प्रांच् prāñch for its Aṅga, प्राच् prāch for its Pada and Bha base, and is declined accordingly †.

SINGULAR.	DUAL.	PLURAL.
MASC.	MASC.	MASC.
N. V. प्राङ् prāñ‡	प्रांचौ prāñchau	प्रांचः prāñchah
A. प्रांचं prāñcham	प्रांचौ prāñchau	प्राचः prāchah
I. प्राचा prāchā		प्राण्भिः prāgbhiḥ
D. प्राचे prāche	प्राण्भां prāgbhyām	प्राण्भः prāgbhyah
Ab. } प्राचः prāchah		प्राचां prāchām
G. } प्राचि prāchi	प्राचोः prāchoh	प्रालु prākshu

\* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmsthāna terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ní and अधि ádhi (Pāṇ. vi. 2, 52-53). Hence पराच् párach, अवाच् ávach, प्राच् prāch, उदच् údach; also न्यच् nyāch, अध्यच् ádhyach; सध्रच् sadhryāch, विष्वच् vishvach: but प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvach.

‡ प्राङ् prāñ stands for प्राङ् prāñk; this for प्राच् prāñch+s.s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udātta, as in प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvach (§ 180, note), all terminations, except the Sarvanāmsthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अंच् añch, not to अच् ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् prāch is treated as if the accent were on the preposition.

NEUTER.		PLURAL.
DUAL.		
N. A. V. प्राच् prāk	प्राची prāchī	प्रांचि prāñchi
I. प्राचा prāchā	same as masc.	

The feminine of प्राच् prāch is प्राची prāchī, declined like fem. in ई i. Decline अवाच् ávāch, downward, south. Strong base अवांच् ávāñch.

### B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants ; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three bases, Bopp calls *Āṅga* base the strong base ;  
the Pada base the middle base ;  
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

SINGULAR.		DUAL.	PLURAL.
Nom. Voc. स् s (always dropped)		आ॒ au	आः ah
Acc. अं am		आ॒ au	आः ah
Instr. आ a		आं bhyām	भिः bhiḥ
Dat. स् e		आं bhyām	भ्यः bhyah
Abl. आः ah		आं bhyām	भ्यः bhyah
Gen. आः ah		आः oh	आं ām
Loc. इ i		आः oh	सु su

NEUTER.  
SINGULAR. DUAL.

### Nom. Acc.

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच् añch, to move, with three bases.

प्रत्यच् pratyach, behind, has for its *Āṅga* or strongest base प्रत्यंच् pratyāñch ; for its Bha or weakest प्रतीच् pratīch. The Pada or middle base is प्रत्यच् pratyach. Hence प्रत्यक् pratyāñ, Nom. Sing. masc. ; प्रत्यक् pratyak, Nom. Sing. neut. ; प्रतीची pratīchī, Nom. Sing. fem.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. प्रत्यक्ष pratyáñ	प्रत्यंचौ pratyáñchau	प्रत्यंचः pratyáñchah
A. प्रत्यंचं pratyáñcham	प्रत्यंचौ pratyáñchau	प्रतीचः pratíchah*
I. प्रतीचा pratíchā	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भिः pratyagbhīḥ
D. प्रतीचे pratíchē	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भ्यः pratyagbhyāḥ
Ab. प्रतीचः pratíchah	प्रत्यग्भ्यां pratyagbhyám	प्रत्यग्भ्यः pratyagbhyāḥ
G. प्रतीचः pratíchah	प्रतीचोः pratíchoh	प्रतीचां pratíchám
L. प्रतीचि pratíchi	प्रतीचोः pratíchoh	प्रत्यक्षु pratyakshū
NEUTER.		
SINGULAR.		
V.A. प्रत्यक् pratyák	प्रतीची pratíchī'	प्रत्यंचि pratyáñchi
FEM.		
SINGULAR.		
N. प्रतीची pratíchī.		

The following words, derived from संच ańch, to move, have three bases :

AÑGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यंच pratyáñch, behind (Pâñ. vi. 2, 52)	प्रत्यच् pratyach	प्रतीच् pratích
सम्यंच samyáñch, right (vi. 2, 52)	सम्यच् samyach	समीच् samích
न्यंच nyáñch, low (vi. 2, 53)	न्यच् nyach	नीच् ních
सध्रंच sadhryáñch, accompanying (vi. 3, 95)	सध्रच् sadhryach	सध्रीच् sadhrích
अन्वंच anváñch, following (vi. 2, 52)	अन्वच् anvach	अनूच् anúch
विश्वंच vishvañch, all-pervading	विश्वच् vishvach	विष्वूच् vishvúch
उदंच् údañch, upward (vi. 2, 52)	उदच् údach	उदीच् údich
तिर्यंच् tiryáñch, tortuous	तिर्यच् tiryach	तिरस्च tiraśch

Bases in अत् at and अंत् ant.

### 1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् at, the Aṅga base in अंत् ant. (Accent, Pâñ. vi. 1, 173.)

SINGULAR.	DUAL.	PLURAL.
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N.V. अदन् adán	अदंतौ adántau	अदंतः adántah
A. अदंतं adántam	अदंतौ adántau	अदतः adatáḥ
I. अदता adatā		अदत्तिः adádbhiḥ
D. अदते adaté		अदत्त्यः addádbhyāḥ
Ab. } अदतः adatáḥ	{ अदत्तां adádbhyám	अदत्त्यः addádbhyāḥ
G. } अदतिः adatí	{ अदत्तोः adatóḥ	अदत्तां adatáṁ
L. अदति adati		अदत्तु adatsu

\* Rv. I. 173, 5.

## SINGULAR.

NEUTER.  
DUAL.N. A. अदत् *adat*अदती *adatī*FEM.  
SINGULAR.N. अदती *adatī*, &c., like नदी *nadi*.

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ईं *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhā, Div, and Chur classes *must* preserve the न् *n*.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आत् *āt*.
- III. Participles of all other verbs *must* reject the न् *n*.

I. भवत् <i>bhavat</i> .	Nom. and Acc. Dual Neut. भवती <i>bhavantī</i> .
दीव्यत् <i>dīvyat</i> .	दीव्यती <i>dīvyantī</i> .
चोरयत् <i>chorayat</i> .	चोरयती <i>chorayantī</i> .
II. तुदत् <i>tudat</i> .	तुदंती <i>tudantī</i> or तुदती <i>tudatī</i> .
भविष्यत् <i>bhavishyāt</i> (fut.).	भविष्यती <i>bhavishyantī</i> or भविष्यती <i>bhavishyātī</i> .
यात् <i>yāt</i> .	यांती <i>yāntī</i> or याती <i>yātī</i> .
III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदती <i>adatī</i> .
जुहत् <i>jūhvat</i> .	जुहती <i>jūhvattī</i> .
सुन्वत् <i>sunvat</i> .	सुन्वती <i>sunvattī</i> .
रूपत् <i>rundhāt</i> .	रूपती <i>rundhattī</i> .
तन्वत् <i>tanvāt</i> .	तन्वती <i>tanvatī</i> .
क्रीणत् <i>kriṇat</i> .	क्रीणती <i>kriṇatī</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवती *bhavantī*, being, fem.; तुदंती *tudantī* or तुदती *tudatī*, striking, fem.; अदती *adatī*, eating, fem. The feminine base is declined regularly as a base in ईं *ī*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Āṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dādat*, giving, from दा *dā*, to give, ददामि *dādāmi*, I give.

SINGULAR.	DUAL.	PLURAL.			
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dādat</i>	ददत् <i>dādat</i>	ददतौ <i>dādatau</i>	ददती <i>dādatī</i>	ददतः <i>dādataḥ</i>	ददति <i>dādati</i> *
A. ददतं <i>dādatam</i>	ददत् <i>dādat</i>				
I. ददता <i>dādatā</i>				ददत्तिः <i>dādadbhiḥ</i>	
D. ददते <i>dādāte</i>		ददत्तां <i>dādadbhyaṁ</i>		ददत्तः <i>dādadbhyaḥ</i>	
Ab. } ददतः <i>dādataḥ</i>				ददतां <i>dādatām</i>	
G. } ददति <i>dādati</i>		ददतोः <i>dādatoḥ</i>		ददत्तु <i>dādatsu</i>	
L. , ददति <i>dādati</i>					

\* Or ददंति *dādanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *sásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *brihát*, great, पृष्ठत् *príshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. बृहत् <i>brihán</i>	बृहंतौ <i>brihántau</i>	बृहंतः <i>brihántalः</i>
A. बृहंतं <i>brihántam</i>	बृहंतौ <i>brihántau</i>	बृहतः <i>brihatáḥ</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. बृहत् <i>brihát</i>	बृहती <i>brihatī</i>	बृहंति <i>brihánti</i>
FEM.		
SINGULAR.		
N. बृहती <i>brihatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Āṅga or strong base in आंत् *ānt*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. महान् <i>mahán</i>	महांतौ <i>mahántau</i>	महांतः <i>mahántalः</i>
A. महांतं <i>mahántam</i>	महांतौ <i>mahántau</i>	महतः <i>mahatáḥ</i>
I. महता <i>mahatá</i>		महाद्विः <i>mahádbhīḥ</i>
D. महते <i>mahaté</i>		
Ab. } महतः <i>mahatáḥ</i>	{ महाद्वयः <i>mahádbhyám</i>	{ महाद्वयः <i>mahádbhyal</i>
G. } महती <i>mahatí</i>		
L. महतो <i>mahatóḥ</i>		महतां <i>mahatám</i>
V. महन् <i>máhan</i>		महत्सु <i>mahátsu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. V. महत् <i>mahát</i>	महती <i>mahatī</i>	महांति <i>mahánti</i>

The rest like the masculine.

FEM.
SINGULAR.
N. महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Āṅga Bases in मंत् *mant* and वंत् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Āṅga or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

**अग्निमत् agnimat**, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमात् agnimān	अग्निमंतौ agnimantau	अग्निमंतः agnimantah
A. अग्निमंतं agnimantam	अग्निमंतौ agnimantau	अग्निमतः agnimatah
V. अग्निमन् agniman		

SINGULAR.	NEUTER.	PLURAL.
N. V. अग्निमत् agnimat	अग्निमतौ agnimati	अग्निमंति agnimanti
FEM. SINGULAR.		
N. अग्निमती agnimati		

**वत् vat** is used 1. after bases in अ a and आ ā.

Ex. ज्ञानवत् jñānavat, having knowledge. विद्यावत् vidyāvat, having knowledge.

But अग्निमत् agnimat, having fire. हनुमत् hanumat, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ a' or आ ā'. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् payasvat, having milk. उदन्वत् udanv. t, having water.

But ज्योतिष्मत् jyotishmat, having light. गीर्वत् gīrvat, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् vidyutvat, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9–16.)

§ 188. भवत् bhavat, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् vat. Native grammarians derive it from भा bhā, with the suffix वत् vat, and keep it distinct from भवत् bhavat, being, the participle present of भू bhū, to be.

**भवत् bhavat**, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवात् bhavān	भवंतौ bhavantau	भवंतः bhavantah
A. भवंतं bhavantam	भवंतौ bhavantau	भवतः bhavatah
V. भवन् bhavan or भोः bhoḥ		
SINGULAR.	NEUTER.	
N. A. V. भवत् bhavat	भवती bhavati	भवंति bhavanti
FEM. SINGULAR.		
N. भवती bhavati		

**भवत्** *bhavat*, being, part. present.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवन् <i>bhavan</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavantah</i>
A. भवंतं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V. भवन् <i>bhavan</i>		
NEUTER.		
SINGULAR.		
N. A. V. भवत् <i>bhavat</i>	भवंती <i>bhavanti</i>	भवंति <i>bhavanti</i>
FEM.		
SINGULAR.		
N. भवंती <i>bhavanti</i>		

§ 189. **अर्वत्** *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. **अर्वन्** *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वणा *anarvāṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvattī*.

\* § 190. **कियत्** *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. कियान् <i>kiyán</i>	कियंतौ <i>kiyantau</i>	कियंतः <i>kiyantaḥ</i>
A. कियंतं <i>kiyantam</i>	कियंतौ <i>kiyantau</i>	कियतः <i>kiyataḥ</i>
I. कियता <i>kiyatā</i>	कियद्ब्यां <i>kiyadbhýām</i>	कियद्ब्लिः <i>kiyadbhil</i>
V. कियन् <i>kiyan</i>		
NEUTER.		
SINGULAR.		
N. A. V. कियत् <i>kiyat</i>	कियती <i>kiyatī</i>	कियंति <i>kiyanti</i>
DUAL.		

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Āṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

- That the Nom. Sing. masc. has आ *ā*, not आन् *ān*(s).
- That the Nom. Sing. neut. has अ *a*, not अन् *an*.
- That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
- That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्वै *parvn* from पर्वन् *parvan*,

or आत्मा *ātmā* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshn* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्नी *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञी *rājñī*.

MASCULINE.

SINGULAR.

DUAL.

N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānah</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñah</i>

V. राजन् *rājan*

I. राज्ञा *rājñā*

D. राज्ञे *rājñē*

Ab. राज्ञः *rājñah*

G. राज्ञः *rājñah*

L. राज्ञि *rājñī* or राजनि *rājani*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राज्ञोः *rājñoh*

राज्ञोः *rājñoh*

राजभिः *rājabhiḥ*

राजभ्यः *rājabhyāḥ*

राजभ्यः *rājabhyāḥ*

राज्ञां *rājñām*

राजसु *rājasu*

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम्नि *nāmn*.

NEUTER.

SINGULAR.

DUAL.

नाम्नी *nāmnī* or नामनी *nāmānī* नामानि

V. नाम *nāma* or नामन् *nām*

I. नाम्ना :

D. नाम्ने *nāmne*

Ab. नाम्नः *nāmnah*

G. नाम्नः *nāmnah*

L. नाम्नि *nāmni* or नामनि *nāmani* नाम्नोः *nāmnōḥ*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नाम्नोः *nāmnōḥ*

नाम्नोः *nāmnōḥ*

नामभिः *nāmabhiḥ*

नामभ्यः *nāmabhyāḥ*

नामभ्यः *nāmabhyāḥ*

नाम्नां *nāmnām*

नामसु *nāmasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmán*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmá*; Bha, ब्रह्मन् *brahmán*.

SINGULAR.	MASCULINE.	PLURAL.
	DUAL.	
N. ब्रह्म brahmā	ब्रह्माणौ brahmāṇau	ब्रह्माणः brahmāṇah
A. ब्रह्माणं brahmāṇam	ब्रह्माणौ brahmāṇau	ब्रह्माणः brahmāṇah
V. ब्रह्मन् bráhman		
I. ब्रह्मणा brahmáṇā	ब्रह्माभ्यां brahmábhyám	ब्रह्मभिः brahmábhiḥ
D. ब्रह्मणे brahmáṇe	ब्रह्माभ्यां brahmábhyám	ब्रह्मभ्यः brahmábhyah
Ab. ब्रह्मणः brahmáṇah	ब्रह्माभ्यां brahmábhyám	ब्रह्मभ्यः brahmábhyah
G. ब्रह्मणः brahmáṇah	ब्रह्माणोः brahmáṇoh	ब्रह्मणीं brahmáṇām
L. ब्रह्मणि brahmáṇi	ब्रह्माणोः brahmáṇoh	ब्रह्मसु brahmásu

SINGULAR.	NEUTER.	PLURAL.
N. A. ब्रह्म brahmā	ब्रह्माणि brahmāṇī	ब्रह्माणि brahmāṇī
V. ब्रह्म bráhma or ब्रह्मन् bráhman		

Decline यज्जन् *yajvan*, sacrificer; आत्मन् *átman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívyati*, lengthens the दि *dī* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá*; Nom. Plur. प्रतिदिवानः *pratidivánah*; Acc. Plur. प्रतिदीवः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *i*, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhívan*, fisherman, form their feminine in वरी *vari*; धीवरी *dhívarī*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dáman*, fem. rope; Nom. Sing. दामा *dámá*, Acc. दामानं *dámánam*; but there is an optional base दामा *dámā*, Acc. Sing. दामी *dámám*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *a*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *i* (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मी *sucharmā*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau*; सुपर्वी *suparvā*, सुपर्वाणौ *suparvāṇau*; or, Nom. Sing. fem. सुचर्मी *sucharmā*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्मीः *sucharmāḥ*; सुपर्वी *suparvā*, सुपर्वे *suparvē*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájā*, Dual बहुराजानौ *bahurájānau*.
2. बहुराजा *bahurájā*, Dual बहुराजे *bahuráje*.
3. बहुराजी *bahurájñī*, Dual बहुराज्ञौ *bahurájñyau*.

द्विदास्त्री *dviddmnī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *vari*, धीवन् *dhívan*, a fisherman, धीवरी *dhívarī*, पीवन् *pívan*, पीवरी *pívarī*, fat, may do the same at the end of compounds, or

take वा *vd.* बहुधीवरी *bahudhīvartī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its आङ्ग base पंथान् *pánthān* (like राजान् *rājān*);  
for its भा base पथ् *path*;  
for its Pada base पथि *pathī*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pánthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pánthāḥ</i>	पंथानौ <i>pánthānau</i>	N. पंथानः <i>pánthānāḥ</i>
A. पंथानं <i>pánthānam</i>	पंथानौ <i>pánthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udatta, because they replace a lost Udatta. (Pāṇ. vi. 1, 199.)

चूभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चूभुक्षान् <i>ribhukshān</i>	} आङ्ग;
मंथान् <i>mánthān</i>	
चूभुक्ष् <i>ribhuksh</i>	} भा;
मथ् <i>math</i>	
चूभुक्षि <i>ribhukshi</i>	} पदा.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चूभुक्षाः *ribhukshāḥ* and मंथाः *mánthāḥ*.

पथिन् *pathin*, चूभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चूभुक्षी *ribhukshi*, मथी *mathi*.

§ 196. A word of very frequent occurrence is अहन् *áhan*, n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *náman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>áhaḥ</i>	Bh. N.A.V. अही <i>áhñi</i> *	Añ. N.A.V. अहानि <i>áhāni</i>
Bh. I. अहा <i>áhnā</i>	P. I.D. Ab. अहोभ्यां <i>áhobhyām</i>	P. I. अहोभिः <i>áhobhiḥ</i>
Bh. D. अहे <i>áhne</i>	Bh. G.L. अहोः <i>áhnoḥ</i>	P. D. Ab. अहोभ्यः <i>áhobhyāḥ</i>
Bh. Ab.G. अहः <i>áhnāḥ</i>		Bh. G. अहां <i>áhnāṁ</i>
Bh. L. अही <i>áhni†</i>		P. L. अहस् <i>áhassu‡</i>

The Visarga in the Nominative Singular is treated like an original र् *r* (§ 85). Hence अहरः *ahar-ahāḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganāḥ*, a month (Pāṇ. viii. 2, 69): though not always, अहोरात्रः *ahorātrāḥ*, day and night. (See § 90.)

\* Or अहनी *áhñi*.

† Or अहनि *áhāni*.

‡ Or अहःसु *áhassu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dírgahán*, having long days, is declined :

## SINGULAR.

## DUAL.

## PLURAL.

N. दीर्घाहा: <i>dírgaháhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dírgaháhāṇau</i>	N.V. दीर्घाहाणः <i>dírgaháhāṇah</i>
V. दीर्घाहः <i>dírgaháhāḥ</i>		A. दीर्घाहः <i>dírgaháhāḥ</i>
A. दीर्घाहाणं <i>dírgaháhāṇam</i>		I. दीर्घाहोभिः <i>dírgaháhobhiḥ</i> , &c.

Feminine, दीर्घाही *dírgaháhī* (Pāṇ. viii. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sáya*, अह्रु *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e. g. द्वाहः *dvyahnaḥ*, produced in two days; Loc. Sing. द्वाहे *dvyahne* or द्वाहि *dvyahni* or द्वाहनि *dvyahani*. (Pāṇ. vi. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yún* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahmaṇ*, m. (Accent, Pāṇ. vi. 1, 182.)

## SINGULAR.

## DUAL.

## PLURAL.

N. आ <i>śvā</i>	N. A.V. आनौ <i>śvāṇau</i>	N. आनः <i>śvāṇah</i>
A. आनं <i>śvāṇam</i>		A. शुनः <i>śināḥ</i>
V. अन् <i>śvān</i>		I. आभिः <i>śvābhīḥ</i>

The feminine of अन् *śvan* is शुनी *śunī*; of युवन् *yúvan*, युवतीः *yuvatīḥ*; according to some grammarians, यूनी *yúnī*.

§ 200. मधवन् *maghavan*, the Mighty, a name of Indra, takes मधोन् *maghon* as its Bha base.

## SINGULAR.

## DUAL.

## PLURAL.

N. मधवा <i>maghávā</i>	N. A.V. मधवानौ <i>magháváṇau</i>	N. मधवानः <i>magháváṇah</i>
A. मधवानं <i>magháváṇam</i>		A. मधवानः <i>magháváṇah</i>
V. मधवन् <i>maghavan</i>		I. मधवाभिः <i>maghávabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

## SINGULAR.

## DUAL.

## PLURAL.

N. मधवान् <i>magháván</i>	N. A.V. मधवंतौ <i>maghávántau</i>	N. मधवंतः <i>maghávántah</i>
A. मधवंतं <i>maghávántam</i>		A. मधवंतः <i>maghávántah</i>
V. मधवन् <i>maghavan</i>		I. मधवद्विः <i>maghávadbiḥ</i> ‡

The feminine is accordingly either मधोनी *maghónī* or मधवती *maghavatī*.

§ 201. पूषन् *púshán* and अर्यमन् *aryamán*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

\* Pāṇ. viii. 2, 69, vårt. 1; Siddh.-Kaum. vol. i. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dírgaháhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूषण् <i>púshán, púsha, púshṇ</i>	पूषा <i>púshā</i>	पूषणः <i>púsháñah</i>	पूषाः <i>púsháñah</i>	पूषभिः <i>púshábhīḥ</i>	पूषाणि <i>púsháñi</i>
अर्यमन्, अर्यम, अर्यमण् <i>aryaman, aryama, aryamṇ</i>	अर्यमा <i>aryamā</i>	अर्यमणः <i>aryamáñah</i>	अर्यमाः <i>aryamáñah</i>	अर्यमभिः <i>aryamábhīḥ</i>	अर्यमाणि <i>aryamáñi</i>
Loc. Sing. पूषिण् <i>púshṇi</i> or पूषणि <i>púsháni</i> ; or, according to some, पूषि <i>púshi</i> . (Sár. I. 9, 31.)					

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropped, ह *h* becomes घ *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , घ <i>ghn</i>	हा <i>hā</i>	हनः <i>hanāḥ</i>	घः <i>ghnāḥ</i>	हभिः <i>habhīḥ</i>	हानि <i>háni</i>
ब्रह्महन्, ह, घ <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महणः <i>brahmaháñah</i>	ब्रह्मघः <i>brahmaghndāḥ</i>	ब्रह्महभिः <i>brahmahábhīḥ</i>	ब्रह्महाणि <i>brahmaháñi</i>
Loc. Sing. ब्रह्महिण् <i>brahmaghṇi</i> or ब्रह्महाणि <i>brahmaháñi</i> .					

### Bases in इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in इं *i*; the Nom. Acc. Sing. neut. in इ॒*i*; and the Nom. Acc. Plur. neut. in इनि *ini*.

MASCULINE.		
SINGULAR.	DUAL.	
N. धनी <i>dhanī</i>	धनिनौ <i>dhanínaū</i>	धनिनः <i>dhanínaḥ</i>
A. धनिनं <i>dhanínam</i>	धनिनौ <i>dhanínaū</i>	धनिनः <i>dhanínaḥ</i>
I. धनिना <i>dhanína</i>	धनिभ्यां <i>dhaníbhyám</i>	धनिभिः <i>dhaníbhīḥ</i>
D. धनिने <i>dhaníne</i>	धनिभ्यां <i>dhaníbhyám</i>	धनिभ्यः <i>dhaníbhyāḥ</i>
Ab. धनिनः <i>dhanínaḥ</i>	धनिभ्यां <i>dhaníbhyám</i>	धनिभ्यः <i>dhaníbhyāḥ</i>
G. धनिनः <i>dhanínaḥ</i>	धनिनोः <i>dhanínoḥ</i>	धनिनां <i>dhanínaṁ</i>
L. धनिनि <i>dhaníni</i>	धनिनोः <i>dhanínoḥ</i>	धनिनु <i>dhanínu</i>
V. धनिन् <i>dhánin</i>	धनिनौ <i>dhanínaū</i>	धनिनः <i>dhanínaḥ</i>

NEUTER.		PLURAL.
SINGULAR.	DUAL.	
N.A. धनि <i>dhaní</i>	धनिनौ <i>dhanínaū</i>	धनीनि <i>dhaníni</i>
V. धनि <i>dhánin</i> or धनिन् <i>dhánin</i>		

FEM.	SINGULAR.
N. धनिनी <i>dhaninī</i>	

Decline मेधाविन् *medhávin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vágmin*, loquacious; कारिन् *kárin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rájan*, नामन् *náman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

*Participles in वस vas.*

§ 204. Participles of the reduplicated perfect in वस *vas* have three bases; वांस *vâms* as the Aṅga, उष् *ush* as the Bha, and वस *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, रुरुद्वांस् *rurudvâms*; Pada, रुरुद्वस् *rurudvas*; Bha, रुरुद्वष् *rurudush*.

## MASCULINE.

## SINGULAR.

## DUAL.

## PLURAL.

N. रुरुद्वान् <i>rurudvan</i>	रुरुद्वांसौ <i>rurudvâmsau</i>	रुरुद्वांसः <i>rurudvâmsah</i>
A. रुरुद्वांसं <i>rurudvâmsam</i>	रुरुद्वांसौ <i>rurudvâmsau</i>	रुरुद्वषः <i>rurudushah</i>
V. रुरुद्वन् <i>rûrudvan</i>		
I. रुरुद्वशा <i>rurudushâ</i>	रुरुद्वांश् <i>rurudvâdbhyâm</i>	रुरुद्विः <i>rurudvâdbhiḥ</i>
D. रुरुद्वशे <i>rurudushê</i>	रुरुद्वांश् <i>rurudvâdbhyâm</i>	रुरुद्वाः <i>rurudvâdbhyâḥ</i>
Ab. रुरुद्वशः <i>rurudushah</i>	रुरुद्वांश् <i>rurudvâdbhyâm</i>	रुरुद्वाः <i>rurudvâubhyâḥ</i>
G. रुरुद्वशः <i>rurudushah</i>	रुरुद्वशः <i>rurudushah</i>	रुरुद्वांश् <i>rurudushâm</i>
L. रुरुद्वशि <i>rurudushi</i>	रुरुद्वशः <i>rurudushah</i>	रुरुद्वांशु <i>rurudvâtsu</i>

## NEUTER.

## SINGULAR.

## DUAL.

N. रुरुद्वत् <i>rurudvat</i>	रुरुद्वशी <i>rurudushî</i>	रुरुद्वांसि <i>rurudvâmsi</i>
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## FEM.

## SINGULAR.

N. रुरुद्वशी <i>rurudushî</i>
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§ 205. Participles in वस *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivân*, from स्था *sthâ*, to stand, forms the fem. तस्थुषी *tasthushî*.

पेचिवान् *pechivân*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushî*.

A very common word following this declension is विद्वान् *vidvân*, wise, (for विद्विवान् *vividvân*); fem. विदुषी *vidushî*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस *vas*. Hence from नी *nî*, निनीवान् *ninivân*; Instr. निनुषा *ninyushâ*; fem. निनुषी *ninyushî*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रूषा॑स्	शुश्रूषान्	शुश्रूषांसः	शुश्रूषाः	शुश्रूषाण्हः
śuśruvas	śuśruvān	śuśruvāṁsaḥ	śuśruvushaḥ	śuśruvadbhiḥ
पेचिवा॑स्	पेचिवान्	पेचिवांसः	पेचुषः	पेचिवाण्हः
pechivas	pechivān	pechivāṁsaḥ	pechushaḥ	pechivadbhiḥ
जग्मि॒वा॑स्	जग्मिवान्	जग्मिवांसः	जग्मुषः	जग्मिवाण्हः
jagmivas	jagmivān	jagmivāṁsaḥ	jagmushaḥ	jagmivadbhiḥ
जगन्वा॑स्*	जगन्वान्	जगन्वांसः	जग्मुषः	जगन्वाण्हः
jaganvas	jaganvān	jaganvāṁsaḥ	jagmushaḥ	jaganvadbhiḥ
जग्निवा॑स्	जग्निवान्	जग्निवांसः	जग्मुषः	जग्निवाण्हः
jagnivas	jagnivān	jagnivāṁsaḥ	jagnushaḥ	jagnivadbhiḥ
जघन्वा॑स्	जघन्वान्	जघन्वांसः	जग्मुषः	जघन्वाण्हः
jaghanvas	jaghanvān	jaghanvāṁsaḥ	jagnushaḥ	jaghanvadbhiḥ

Bases in ईयस् iyas.

§ 206. Bases in ईयस् iyas (termination of the comparative) form their Āṅga base in ईयांस् iyāṁs.

Pada and Bha base गरीयस् gáriyās, heavier; Āṅga base गरीयांस् gáriyāṁs.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् gáriyán	गरीयांसौ gáriyāṁsaौ	गरीयांसः gáriyāṁsaḥ
A. गरीयांसं gáriyāṁsam	गरीयांसौ gáriyāṁsaौ	गरीयसः gáriyasaḥ
V. गरीयन् gáriyan		
I. गरीयसा gáriyasā	गरीयोभ्यां gáriyobhyām	गरीयोभिः gáriyobhiḥ, &c.
NEUTER.		
SINGULAR.	DUAL.	
N. गरीयः gáriyāḥ	गरीयसी gáriyastī	गरीयांसि gáriyāṁsi
FEM.		
SINGULAR.		
N. गरीयसी gáriyastī		

#### Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् pád, foot, retain पाद् pád as Āṅga and Pada base, but shorten it to पद् pad as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् supād	सुपादौ supādau	सुपादः supādaḥ (Āṅga)
A. सुपादं supādām	सुपादौ supādāu	सुपदः supadaḥ (Bha)
		I. सुपाद्धिः supādbhiḥ (Pada)

\* म् m changed into न् n according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Āṅga and Pada base, but shorten it to आह् *āh* as Bha base. The fem. is आही *āhī*.

Final ह् *h* is interchangeable with द् *dh*, द् *d*, द् *t*. (See § 128; 174, 8.)

The जा॒ of जाह् *āh* forms Vṛiddhi with a preceding आ॑ *a* or आ॒ *ā* (§ 46). Thus विष्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.

DUAL.

PLURAL.

N.V. विष्ववाह् <i>viśvavāh</i>	विष्ववाहौ <i>viśvavāhau</i>	विष्ववाहः <i>viśvavāhah</i>
A. विष्ववाहं <i>viśvavāham</i>	विष्ववाहौ <i>viśvavāhau</i>	विष्ववाहः <i>viśvavāhah</i>

I. विष्ववाहिभिः *viśvavābhīḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवाः *śvetavāh*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतवाहौ *śvetauh*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavahsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. i. 9, 14), and likewise श्वेतवः *śvetavah* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaduh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Āṅga base अनडुह् *anadvāh*; 2. The Pada base अनडुद् *anadud*; 3. The Bha base अनडुह् *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.

DUAL.

PLURAL.

N. अनडुन् <i>anaduván</i>	N. A.V. अनडुहौ <i>anaduvāhau</i>	N. अनडुहाः <i>anaduvāhah</i>
V. अनडुन् <i>anadvan</i>	I. D. Ab. अनडुह्यां <i>anadudbhýam</i>	A. अनडुहः <i>anaduhah</i>
A. अनडुहं <i>anaduvāham</i>	G. L. अनडुहोः <i>anaduhoh</i>	I. अनडुहिः <i>anadudbhīḥ</i>
I. अनडुहा <i>anaduhā</i>		L. अनडुहुसु <i>anadutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.

DUAL.

PLURAL.

N.A.V. अनडुद् <i>anadud</i>	अनडुही <i>anaduhī</i>	अनडुहिः <i>anadudbhīḥ</i>
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The rest like the masculine.

The feminine is अनडुही *anaduhī* or अनडुही *anadvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ॑ *a* long in the Āṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. अपः *āpah*, Acc. अपः *āpāh*, Instr. अभिः *adbhīḥ*, Loc. अप्तु *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापम् *svāpam*; Instr. स्वपा *svapā*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वपः *svapah*; Instr. स्वप्ति *svadbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वंपि *svampi* or स्वांपि *svāmpī*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वंपि तडागानि *svampi taḍāgāni*, tanks with good water.

§ 212. पुम् *pums*, man, has three bases: 1. The Āṅga base पुमांस् *pumāṁś*; 2. The Pada base पुम् *pum*; 3. The Bha base पुम् *pums*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṁśau</i>	N. पुमांसः <i>pumāṁśah</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुम्भां <i>pumbhyām</i>	A. पुमः <i>pumsāḥ</i>
A. पुमांसं <i>pumāṁśam</i>	G. L. पुम्सोः <i>pumsōḥ</i>	I. पुम्भिः <i>pumbhiḥ</i>
I. पुम्सा <i>pumsā</i>		L. पुम्सु <i>pumsū</i>

The Loc. Plur. is written पुम्सु *pumsū*, not पुम्षु *pumshū* or पुन्सु *punsū* (§ 100, note). The Sārasvatī gives पुम्शु *pumshū* (1. 9, 70). Pāṇini (VIII. 3, 58) says that त्रुं *num* only, not Anusvāra in general, does not prevent the change of श् *s* into ष्ठ *sh*; and therefore that change does not take place in सुहिन्शु *suhinsu* and पुम्सु *pumsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिन्शु पुम्सियादावनुस्तारस्तेऽपि तस्य नुम्स्यानिकत्वाभावात् घटनिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुम्सी *supumsī*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyauḥ</i>	N. A. V. दिवौः <i>dívau</i>	N. दिवः <i>dívah</i>
A. दिवं <i>dívam</i>	I. D. Ab. द्युभ्यां <i>dyúbhyaṁ</i>	A. दिवः <i>dívah</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>divóḥ</i>	I. द्युभिः <i>dyúbhīḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyúbhyaḥ</i>
Ab. G. दिवः <i>diváḥ</i>		G. दिवां <i>diváṁ</i>
L. दिवि <i>diví</i>		L. द्युषु <i>dyúshu</i>
V. द्यौः <i>dyauḥ</i>		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmsthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neutrals. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन् <i>asan</i> , n. blood;	असृज् <i>asrij</i> , n.
*2. आसन् <i>āsan</i> , n. face;	आस्य <i>āsyā</i> , n.
*3. उदन् <i>udan</i> , n. water;	उदक् <i>udaka</i> , n.
4. दत् <i>dat</i> , m. tooth; Acc. Pl. दतः <i>datāḥ</i> ;	दंत <i>danta</i> , m.

\* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश्चि <i>niśči</i> , f. night ; Acc. Pl. निश्चिः <i>niśčih</i> ;	निश्चा <i>niśčā</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padāḥ</i> ;	पाद् <i>pāda</i> , m.
9. पृथि <i>pritī</i> , f. army † ; Loc. Pl. पृथिष्ठु <i>pritīṣṭū</i> ;	पृथिना <i>pritīnā</i> , f.
10. मांस् <i>māṁsa</i> , n. meat ‡ ;	मांस <i>māṁsa</i> , n.
11. मास् <i>māś</i> , m. month    ; मासः <i>māśāḥ</i> ;	मास <i>māśa</i> , m.
*12. यक्रन् <i>yakan</i> , n. liver ¶ ;	यक्रीत् <i>yakṛit</i> , n.
*13. यूषन् <i>yúshan</i> , m. pea-soup ;	यूष <i>yúsha</i> , m.
*14. शक्रन् <i>sakan</i> , n. ordure ;	शक्रीत् <i>sakṛit</i> , n.
15. स्तु <i>snu</i> , n. ridge ;	स्तानु <i>sñānu</i> , n.
16. हृद् <i>hrid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidāḥ</i> ;	हृदय <i>hṛidayā</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	A. Plur. असृंजि <i>asṛiñji</i> or असानि <i>asáni</i> .
N.V.A. Dual is असृग्नि <i>asṛigñi</i> only ;	but I. Sing. असृग्ना <i>asṛigñā</i> or असा <i>asñā</i> .
N.V. Plur. is असृंजि <i>asṛiñji</i> only ;	I. Du. असृग्भ्यां <i>asṛigbhýám</i> or असभ्यां <i>asabhyám</i> .
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantah, am, a</i> , only ;	A. Plur. दंतान् <i>dantán</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;	but I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only ;	I. Dual दंताभ्यां <i>dantābhýám</i> or दत्तां <i>dadbhýám</i> .
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>másah, am, a</i> , only ;	A. Plur. मासान् <i>másán</i> or मासः <i>másah</i> .
N.V.A. Dual is मासौ <i>másau</i> only ;	but I. Sing. मासेन <i>másena</i> or मासा <i>másā</i> .
N.V. Plur. is मासाः <i>másāḥ</i> only ;	I. Dual मासाभ्यां <i>másábhýám</i> or माभ्यां <i>mábhýám</i> .
No. 13. N.A.V. Sing. is यूषः, °घं, °घ <i>yúshah, am, a</i> , only ;	A. Plur. यूषान् <i>yúshán</i> or यूषाः <i>yúshāḥ</i> .
N.A.V. Dual is यूषौ <i>yúshau</i> only ;	but I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshā</i> .
N.V. Plur. is यूषाः <i>yúshāḥ</i> only ;	I. Du. यूषाभ्यां <i>yúshábhýám</i> or °घभ्यां <i>-shabhyám</i> . L. Sing. यूषे <i>yúshe</i> or °घघि- <i>-shāṇi</i> or °घणि- <i>-shñi</i> .

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

## 2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative ए a and ओ ā.
2. Bases ending in derivative ए a and ओ ā.

\* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum.vol. I. p. 141.

|| The Sārasvatī gives all cases of मास *más* (I. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. *Bases ending in any Vowels, except derivative श a and शौ ा.*

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

*Bases in ऐ ai and औ au.*

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes आ d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become आय áy and आव áv.

Base रै rai, राय ráy, m. wealth; (Accent, Pāṇ. vi. 1, 171.) नौ nau, नाव náv, f. ship; (Accent, Pāṇ. vi. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N.V. रा: rād-ḥ नौः nau-ḥ   } रायौ rāy-au नावौ náv-au		रायः rāy-ah नावः náv-ah
A. रायं rāy-am नावं náv-am		रायः rāy-āḥ * नावः náv-āḥ
I. राया rāy-d नावा náv-d		रायिः rāy-bhiḥ नौयिः nau-bhiḥ
D. राये rāy-e नावे náv-e	रायां rāy-bhyām नौयां nau-bhyām	रायः rāy-bhyāḥ नौयः nau-bhyāḥ
Ab. } रायः rāy-āḥ नावः náv-āḥ		रायां rāy-āṁ नावां náv-āṁ
G. } रायि rāy-i नावि náv-i	रायोः rāy-ōḥ नावोः náv-ōḥ	रायुः rā-sū नौषु nau-shū
L. रायि rāy-i नावि náv-i		

Decline गौः glauḥ, m. the moon.

*Bases in श्च o.*

§ 218. The only noun of importance is गौ go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. vi. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N.V. गौः gau-ḥ		गावः gáv-ah
A. गां gā-m	गावौ gáv-au	गाः gā-ḥ
I. गवा gáv-d		गोभिः gó-bhiḥ
D. गवे gáv-e	गोयां gó-bhyām	गोयः gó-bhyāḥ
Ab. } गोः gō-ḥ		गवां gáv-āṁ
G. } गवि gáv-i	गवोः gáv-ōḥ	गोषु gō-shu
L. गवि gáv-i		

\* In the Veda the Acc. Plur. of रै rai occurs both as rāyah (Rv. 1. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and rāyāḥ (Rv. 1. 113, 4; III. 2, 15).

If bases in ऐ ai, ओ o, औ au are to be declined as neuters at the end of compounds, they shorten ऐ ai to इ i, and ओ o and औ au to उ u, and are then declined like neuters in इ i and उ u. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिण्ड surind or सुराया suráyā; but only सुनुना sunund.

§ 219. द्यो dyo, fem. heaven, is declined like गो go. It coincides in the Nom. and Voc. Sing. with दिव् div, sky, but differs from it in all other cases. (§ 213.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः dyaúḥ	{ द्यावौ dyávau	द्यावः dyávah
A. द्यां dyáṁ*		द्याः dyáh*
I. द्यावा dyávā		द्योभिः dyóbhīḥ
D. द्यावे dyáve	{ द्योभ्यां dyóbhýam	{ द्योभ्यः dyóbhýaḥ
Ab. } द्योः dyóḥ		द्यावां dyávám
G. } द्योऽस्ति dyávi	{ द्यवोः dyávoh	द्योमुः dyóshu
V. द्यौः dyaūḥ		

Forms of dyu which occur in the Rig-veda :

Sing. N. dyaús ; A. dívam, dyáṁ ; I. divá (divá, by day); D. divé ; G. diráh, dyóḥ ; L. divi, dyávi ; V. dyáus (Rv. vi. 51, 5). Plur. N. dyárah ; A. dyán ; I. dyúbhīḥ. Dual N. dyávā.

Being used at the end of a compound द्यो dyo forms its neuter base as प्रद्यु pradyu; e.g. प्रद्यु pradyu, eminently celestial, Dual प्रद्युनी pradyunī, Plur. प्रद्युनि pradyúni (Siddh.-Kaum. vol. i. pp. 144, 145); while from दिव् div the neuter adjective was, as we saw, सुशु sudyu, having a good sky, Dual सुदिवी sudivī, Plur. सुदीवि sudívi (Colebr. pp. 67, 73). प्रद्यु pradyu, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in ए e, though grammarians imagine such words as एः eh, the sun, उद्यदेः udyadeḥ, the rising sun; Nom. Dual उद्यदयौ udyadayau, Nom. Plur. उद्यदयः udyadayah.

### Bases in ई ī and ऊ ū.

#### i. Monosyllabic Bases in ई ī and ऊ ū, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like खी dhī, thinking, क्री krī, buying, लू lū, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई ī and ऊ ū into इय iy and उव uv, before vowels. (Páp. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

\* Kásikā vi. 1, 93.

they may either change ई॒ि and ऊ॑ा into इ॒य् iy and उ॒व् uv, or into य् y and व् v. They change it

1. Into इ॒य् iy and उ॒व् uv:

- If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः paramanīḥ, the best leader, Acc. Sing. परमनियं paramaniyam. Here नीः nīḥ is treated as a noun, and seems to have lost its verbal character. शुद्धधीः śuddhadhīḥ, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं śuddhadhiyam; कुधीः kudhīḥ, a man of bad thought, Acc. Sing. कुधियं kudhiyam. (Sār.)
- If ई॒ि and ऊ॑ा are preceded by two radical initial consonants. जलक्रीः jalakrīḥ, a buyer of water, makes Acc. Sing. जलक्रियं jalakriyam. सुश्रीः suśrīḥ, well faring, Acc. Sing. सुश्रियं suśriyam. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)
- Into य् y and व् v, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः grāmaṇīḥ, leader of a village, Acc. Sing. ग्रामस्तं grāmaṇyam; here ग्राम grāma is not the predicate of नीः nīḥ, but is governed by नीः nīḥ, which retains so far its verbal character. प्रधीः pradhīḥ, thinking in a high degree, Acc. Sing. प्रध्यं pradhyam; here प्र pra is a preposition belonging to धी dhī, which retains its verbal nature. उन्नीः unniḥ, leading out, Acc. Sing. उन्न्यं unnyam; here उद् ud is a preposition belonging to नी nī. Though ई॒ि is preceded by two consonants, one only belongs to the root. शुद्धधीः śuddhadhīḥ (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं śuddhadhyam, and thus be distinguished from शुद्धधीः śuddhadhīḥ (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं śuddhadhiyam for their accusative. The general idea which suggested the distinction between bases changing their final ई॒ि and ऊ॑ा either into इ॒य् iy and उ॒व् uv, or into य् y and व् v, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः dhīḥ, a thinker), or in such compounds as a noun admits of (सुधीः sudhīḥ\*, a good thinker; शुद्धधीः śuddhadhīḥ, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः pradhīḥ, providens) or by a noun which was governed by them. The nouns in which ई॒ि and ऊ॑ा stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू bhū. Thus भू॒ भू॑ becomes भू॒व् bhuv before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः svayambhūḥ, self-existing, Acc. Sing. स्वयंभुवं svayambhuvam. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षभूः varshabhūḥ, frog, Acc. Sing. वर्षभवं varshabhavam (Pāṇ. vi. 4, 84), and in some other compounds, such as करभूः karabhūḥ or कारभूः kārabhūḥ, nail, पुनर्भूः punarbhūḥ, re-born, द्रृभूः dṛinbhūḥ, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

\* सुधीः sudhīḥ is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं sudhiyam, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

**2. Polysyllabic Bases in ईि and ऊ॒.**

§ 222. Polysyllabic bases in ईि and ऊ॒ being both masculine and feminine, such as पपीः *papīḥ*, protector, the sun, ययीः *yayīḥ*, road, and नृत्तः *nṛitāḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhīḥ* and वृथालः *vṛikshalāḥ*, except that

1. they form the Acc. Sing. in ईिम् and ऊ॒म्;
2. they form the Acc. Plur. in ईन् िन् and ऊन् ऊन्.

Remember also, that those in ईि form the Loc. Sing. in ईि, not in यियि.

वातप्रमीः *vātapramīḥ*, antelope, may be declined like पपीः *papīḥ*; but if derived by क्षिप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुतीः *sutīḥ*, wishing for a son; सुखीः *sukhīḥ*, wishing for pleasure. They follow the verbal प्रधीः *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in ऊ॒ः *uḥ*; सुत्युः *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईि is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्कीः *śushkīḥ*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	SINGULAR.	N. भीः <i>dhiḥ</i> A. विं <i>dhiyam</i> I. विधा <i>dhiyā</i> D. विधे <i>dhiye</i> Ab.G. विधः <i>dhiyah</i> L. विधिं <i>dhiyi</i> V. भीः <i>dhiḥ</i>	a pure thinker.	water-buyer.	SINGULAR.  प्रथमीः <i>suddhadhīḥ</i> प्रथमिं <i>suddhadhīyam</i> प्रथमिण् <i>suddhadhīyā</i> प्रथमिष्ये <i>suddhadhīye</i> प्रथमिः <i>suddhadhīyah</i> प्रथमिण् <i>suddhadhīyi</i> प्रथमिः <i>suddhadhīḥ</i>	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	The same, in composition with a governed noun, masc. and fem.
thinking.	SINGULAR.											
N. भीः <i>dhiḥ</i> A. विं <i>dhiyam</i> I. विधा <i>dhiyā</i> D. विधे <i>dhiye</i> Ab.G. विधः <i>dhiyah</i> L. विधिं <i>dhiyi</i> V. भीः <i>dhiḥ</i>												
N.A.V. विधोः <i>dhiyau</i> I.D.Ab. भीर्णोः <i>dhiibhyām</i> G.L. विधोः <i>dhiyoh</i>	DUAL.											
N. भीः <i>dhiyā</i> A. विधः <i>dhiyah</i> I. भीर्णः <i>dhiibhūḥ</i> D. भीर्णः <i>dhiibhyah</i> G. विधां <i>dhiyām</i> L. भीर्णः <i>dhiśhu</i>												
	PLURAL.											
	N. भीः <i>dhiyah</i> A. विधः <i>dhiyam</i> I. भीर्णः <i>dhiibhūḥ</i> D. भीर्णः <i>dhiibhyām</i> G. विधां <i>dhiyām</i> L. भीर्णः <i>dhiśhu</i>											

\* Words ending in नी nf, leader, form their Loc. Sing. in नां ám. (Sár.) † Or प्रगत्यनी grámphiá. Words of the Senāni class take ना॒ ा॒ ám  
or नां nám. (Sár. I. 6. 62.) † प्रपृष्ठी paníh, at the end of a fem. comp.; Rúpaváli, P. 92.  
It does not take नां nám. (Siddh.-Kaum. vol. I. p. 116.) ||

	Monosyllabic, masc. and fem. cutter.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with prepositions, masc. and fem.
N.	हुः <i>lúh</i>	परमलूः <i>paramalúh</i>	कठप्रूः <i>kataprúh</i>	विलूः <i>vilúh</i>	यवलूः <i>yavalúh</i>	नृत्यूः <i>nritiúh</i>	दानेरूः <i>nritiúshu</i>
A.	हुचं <i>luvam</i>	परमलूचं <i>paramaluvam</i>	कठप्रूचं <i>kataprúvam</i>	विलूचं <i>vilúvam</i>	यवलूचं <i>yavalúvam</i>	नृत्यूचं <i>nritiúvam</i>	दानेरूचं <i>nritiúshu</i>
I.	हुचा <i>luvá</i>	परमलूचा <i>paramaluvá</i>	कठप्रूचा <i>kataprúvá</i>	विलूचा <i>vilúvá</i>	यवलूचा <i>yavalúvá</i>	नृत्यूचा <i>nritiúvá</i>	दानेरूचा <i>nritiúshu</i>
D.	हुचे <i>luve</i>	परमलूचे <i>paramaluve</i>	कठप्रूचे <i>kataprúve</i>	विलूचे <i>vilúve</i>	यवलूचे <i>yavalúve</i>	नृत्यूचे <i>nritiúvi</i>	दानेरूचे <i>nritiúshu</i>
Ab. G.	हुचः <i>luvah</i>	परमलूचः <i>paramaluvah</i>	कठप्रूचः <i>kataprúvah</i>	विलूचः <i>vilúvah</i>	यवलूचः <i>yavalúvah</i>	नृत्यूचः <i>nritiúvah</i>	दानेरूचः <i>nritiúshu</i>
L.	हुचि लुवि <i>luvi</i>	परमलूचि <i>paramaluvri</i>	कठप्रूचि <i>kataprúvri</i>	विलूचि <i>vilívi</i>	यवलूचि <i>yavalúvri</i>	नृत्यूचि <i>nritiúvri</i>	दानेरूचि <i>nritiúshu</i>
V.	हुः <i>lúh</i>	परमलूः <i>paramalúh</i>	कठप्रूः <i>kataprúh</i>	विलूः <i>vilúh</i>	यवलूः <i>yavalúh</i>	नृत्यूः <i>nritiúh</i>	दानेरूः <i>nritiúshu</i>
		DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V.	हुचौ <i>luvau</i>	परमलूचौ <i>paramaluvau</i>	कठप्रूचौ <i>kataprúvau</i>	विलूचौ <i>vilúvau</i>	यवलूचौ <i>yavalúvau</i>	नृत्यूचौ <i>nritiúvau</i>	दानेरूचौ <i>nritiúshu</i>
I. D. Ab.	हुचां लिभ्याम् <i>luváṁ libhyám</i>	परमलूचां परमलूभ्याम् <i>paramaluváṁ paramalubhyám</i>	कठप्रूचां कठप्रूभ्याम् <i>kataprúváṁ kataprúbhýám</i>	विलूचां विलूभ्याम् <i>vilúváṁ vilúbhýám</i>	यवलूचां यवलूभ्याम् <i>yavalúváṁ yavalúbhýám</i>	नृत्यूचां नृत्युभ्याम् <i>nritiúváṁ nritiúbhýám</i>	दानेरूचां दानेरुभ्याम् <i>nritiúshu</i>
G. L.	हुचोः <i>luvoh</i>	परमलूचोः <i>paramaluvoh</i>	कठप्रूचोः <i>kataprúvoh</i>	विलूचोः <i>vilóvoh</i>	यवलूचोः <i>yavalóvoh</i>	नृत्यूचोः <i>nritiúvoh</i>	दानेरूचोः <i>nritiúshu</i>
		PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N.	हुचः <i>luvah</i>	परमलूचः <i>paramaluvah</i>	कठप्रूचः <i>kataprúvah</i>	विलूचः <i>vilúvah</i>	यवलूचः <i>yavalúvah</i>	नृत्यूचः <i>nritiúvah</i>	दानेरूचः <i>nritiúshu</i>
A.	हुचः <i>luvah</i>	परमलूचः <i>paramaluvah</i>	कठप्रूचः <i>kataprúvah</i>	विलूचः <i>vilúvah</i>	यवलूचः <i>yavalúvah</i>	नृत्यूचः <i>nritiúvah</i>	दानेरूचः <i>nritiúshu</i>
I.	हुभिः <i>libhih</i>	परमलूभिः <i>paramalubhih</i>	कठप्रूभिः <i>kataprúbhih</i>	विलूभिः <i>vilúbhih</i>	यवलूभिः <i>yavalúbhih</i>	नृत्यूभिः <i>nritiúbhih</i>	दानेरूभिः <i>nritiúshu</i>
D. Ab.	हुभ्यः <i>libhyah</i>	परमलूभ्यः <i>paramalubhyah</i>	कठप्रूभ्यः <i>kataprúbhyah</i>	विलूभ्यः <i>vilúbhyah</i>	यवलूभ्यः <i>yavalúbhyah</i>	नृत्यूभ्यः <i>nritiúbhyah</i>	दानेरूभ्यः <i>nritiúshu</i>
G.	हुचां लुवाम् <i>luvám</i>	परमलूचां परमलूवाम् <i>paramaluváṁ paramalúvam</i>	कठप्रूचां कठप्रूवाम् <i>kataprúváṁ kataprúvam</i>	विलूचां विलूवाम् <i>vilúváṁ vilúvam</i>	यवलूचां यवलूवाम् * <i>yavalúváṁ yavalúvam</i>	नृत्यूचां नृत्युवाम् <i>nritiúváṁ nritiúvam</i>	दानेरूचां दानेरुवाम् <i>nritiúshu</i>
L.	हुचुः <i>luvshu</i>	परमलूचुः <i>paramalúshu</i>	कठप्रूचुः <i>kataprúvshu</i>	विलूचुः <i>vilúvshu</i>	यवलूचुः <i>yavalúvshu</i>	नृत्यूचुः <i>nritiúvshu</i>	दानेरूचुः <i>nritiúshu</i>

\* The Sat. gives also यवलूचां *yavalúvamān*.

† नृत्यूः *nritiúh*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रियै grāmaṇye striyai, खलप्ये स्त्रियै khalapve striyai (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः pradhīḥ, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः lakshmīḥ, except in the Acc. Sing. and Plur., where they take अं am and अः ah; प्रध्यं pradhyam, प्रध्यः pradhyāḥ, not प्रधीं pradhīm or प्रधीः pradhīḥ (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः punarbhāḥ, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु he punarbhū (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.
SINGULAR.		SINGULAR.
N.	प्रधीः pradhīḥ	प्रधीः pradhīḥ
A.	प्रध्यं pradhyam	प्रध्यं pradhyam
I.	प्रधा pradhyā	प्रधा pradhyā
D.	प्रधे pradhye	or प्रधैः pradhyai
Ab.	प्रधः pradhyah	or प्रध्याः pradhyāḥ
G.	प्रधः pradhyāḥ	or प्रध्याः pradhyāḥ
L.	प्रधि pradhyi	or प्रध्यां pradhyām
V.	प्रधीः pradhīḥ	or प्रधि pradhi
DUAL.		DUAL.
N. A.V.	प्रधौः pradhyau	प्रधौः pradhyau
I. D. Ab.	प्रधीभ्यां pradhībhyaṁ	प्रधीभ्यां pradhībhyaṁ
G. L.	प्रधोः pradhyoḥ	प्रधोः pradhyoḥ
N.	प्रधः pradhyah	प्रधः pradhyah
A.	प्रधः pradhyah	प्रधः pradhyah
I.	प्रधीभिः pradhībhīḥ	प्रधीभिः pradhībhīḥ
D. Ab.	प्रधीभ्यः pradhībhyaḥ	प्रधीभ्यः pradhībhyaḥ
G.	प्रधीं pradhyām	or प्रधीनां pradhīnām
L.	प्रधीषु pradhīshu	प्रधीषु pradhīshu

### 1. Monosyllabic Bases in ई ī and अ उ, being Feminine only.'

§ 224. Bases like धी dhi, intellect, श्री śrī, happiness, ह्री hrī, shame, भी bhi, fear, and खू bhrū, brow, may be declined throughout exactly like the monosyllabic bases in ई ī and अ उ, such as लू lū, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in हे ai, आः ah, आः áh, आः ám, and नां nám.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. <b>SINGULAR.</b>		earth. <b>SINGULAR.</b>	
N. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhúvam</i>	
I. धिया <i>dhiyād</i>		भुवा <i>bhuvād</i>	
D. धिये <i>dhiyé</i>	धियै <i>dhiyat</i>	भुवे <i>bhuvé</i>	भुवै <i>bhuvaī</i>
Ab. धियः <i>dhiyáḥ</i>	धियाः <i>dhiyáḥ</i>	भुवः <i>bhuváḥ</i>	भुवाः <i>bhuváḥ</i>
G. धियः <i>dhiyáḥ</i>	धियाः <i>dhiyáḥ</i>	भुवः <i>bhuváḥ</i>	भुवाः <i>bhuváḥ</i>
L. धियि <i>dhiyí</i>	धियां <i>dhiyám</i>	भुवि <i>bhuví</i>	भुवां <i>bhuváṁ</i>
V. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
<b>DUAL.</b>		<b>DUAL.</b>	
N. A. V. धियौ <i>dhiyau</i>		भुवौ <i>bhúvau</i>	
I. D. Ab. धीयां <i>dhibhyádm</i>		भूयां <i>bhibhyádm</i>	
G. L. धियोः <i>dhiyóḥ</i>		भुवोः <i>bhuvóḥ</i>	
<b>PLURAL.</b>		<b>PLURAL.</b>	
N. धियः <i>dhiyah</i>		भुवः <i>bhúvah</i>	
A. धियः <i>dhiyah</i>		भुवः <i>bhúvah</i>	
I. धीभिः <i>dhibhíḥ</i>		भूभिः <i>bhabhíḥ</i>	
D. Ab. धीम्यः <i>dhibhyáḥ</i>	धीनां <i>dhínām</i>	भूम्यः <i>bhabhyáḥ</i>	भूनां <i>bhabndám</i>
G. धियां <i>dhiyám</i>		भुवां <i>bhuváṁ</i>	
L. धीपु <i>dhishtú</i>		भूपु <i>bhishú</i>	

2. *Polysyllabic Bases in ई i and झ उ, being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.  
 (2) They change their final ई i and झ उ into य y and व v before terminations beginning with vowels.  
 (3) They take स् m and स् s as the terminations of the Acc. Sing. and Plural.  
 (4) They shorten their final ई i and झ उ in the Vocative Singular.  
 (5) Remember that most nouns in ई i have no स् s in the Nom. Sing., while those in झ उ have it.

Note—Some nouns in ई i take स् s in the Nom. Sing.: अवीः *avih*, not desiring (applied to women); लक्ष्मीः *lakshmiḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंत्रीः *tantriḥ*, lute.

Versus memorialis : अवीलक्ष्मीतरीतंत्रीधीहीश्रीणामुदादतः सप्तानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadi* and नद्य *nady*.

**SINGULAR.**

FEM.

N. नदी *nadi*  
 A. नदीं *nadi-m*  
 I. नद्या *nady-d*

Base वधू *vadhū* and वध्व *vadhw*.

**SINGULAR.**

N. वधूः *vadhū-h*  
 A. वधूं *vadhū-m*  
 I. वध्वा *vadhw-d*

D. नद्यै *nady-ai*  
 Ab. नद्याः *nady-āḥ*  
 G. नद्याः *nady-āḥ*  
 L. नद्यां *nady-ām*  
 V. नदि *nádi*

## DUAL.

N. A. V. नद्यौ *nady-aū*  
 I. D. Ab. नदीभ्यां *nadi-bhyām*  
 G. L. नद्योः *nady-ōḥ*

## PLURAL.

N. V. नद्यः *nady-āḥ*  
 A. नदीः *nadi-h*  
 I. नदीभिः *nadi-bhiḥ*  
 D. नदीभ्यः *nadi-bhyah*  
 Ab. नदीभ्यः *nadi-bhyah*  
 G. नदीनां *nadi-nám*  
 L. नदीषु *nadi-shu*

D. वध्यै *vadhv-ai*  
 Ab. वध्याः *vadhv-āḥ*  
 G. वध्याः *vadhv-āḥ*  
 L. वध्यां *vadhv-ām*  
 V. वधु *vádhu*

## DUAL.

N. A. V. वध्यौ *vadhv-aū*  
 I. D. Ab. वध्यूभ्यां *vadhú-bhyām*  
 G. L. वध्योः *vadhv-ōḥ*

## PLURAL.

N. V. वध्यः *vadhv-āḥ*  
 A. वधूः *vadhú-h*  
 I. वध्यूभिः *vadhú-bhiḥ*  
 D. वध्यूभ्यः *vadhú-bhyah*  
 Ab. वध्यूभ्यः *vadhú-bhyah*  
 G. वध्यूनां *vadhú-nám*  
 L. वध्यूषु *vadhú-shu*

## Compounds ending in Monosyllabic Feminine Bases in ईि and आ॒.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ईि or आ॒, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.\* if it means a good mind, or having a good mind, is declined exactly like धीः *dhiḥ*. सुभ्रूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like भ्रूः *bhrūḥ*†, without

\* The following rule is taken from the Siddh.-Kaum. vol. i. p. 136. If धीः *dhiḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अ॑म् *am* and अ॑ः *ah*. The difference, therefore, would be the substitution of य् *y* for इ॑य् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ॑, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhiḥ*, fem. The Siddhānta-Kaumudi, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुभ्रू *subhru* is used by Bhatti, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुभ्रू *hā pitāḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhatti; others, again, while admitting that it is a mistake, consider that Bhatti made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. i. p. 137.)

excluding the fuller terminations (**े ai**, आः *āh*, सां *ām*, ना॑ *nām*)\* for the masculine, or the simple terminations (**े e**, आः *āh*, आः *āh*, इ॒ *i*, आ॑ *ām*) for the feminine. The same applies to the compound सुधीः *sudhīh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई॒ *i* or आ॑ *a* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neutrals, except Nom. Acc. Voc.
good-thoughted.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīh</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyd</i>		or सुधिना <i>sudhind</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyah</i>	सुधियाः <i>sudhiyāh</i>	or सुधिनः <i>sudhinaḥ</i>
G. सुधियः <i>sudhiyah</i>	सुधियाः <i>sudhiyāh</i>	or सुधिनः <i>sudhinaḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīh</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhini</i>
I. D. Ab. सुधीभ्यां <i>sudhibhyām</i>		or सुधिभ्यां <i>sudhibhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyah</i>		सुधीनि <i>sudhini</i>
A. सुधियः <i>sudhiyah</i>		सुधीनि <i>sudhini</i>
I. सुधीभिः <i>sudhibhīḥ</i>		or सुधिभिः <i>sudhibhīḥ</i>
D. सुधीभ्यः <i>sudhibhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
Ab. सुधीभ्यः <i>sudhibhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhishu</i>		or सुधिषु <i>sudhishu</i>

\* I can find no authority by which these fuller terminations are excluded. In बहुत्रेयसी *bahuśreyasi*, the feminine श्रेयसी *sreyasi* retains its feminine character (*nādītva*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुभूः <i>subhrūḥ</i>		सुभूः <i>subhrū</i>
A. सुभूवं <i>subhruvam</i>		सुभूवं <i>subhrū</i>
I. सुभूवा <i>subhruvā</i>		or सुभूवा <i>subhruvā</i>
D. सुभूवे <i>subhruve</i>		or सुभूवे <i>subhruve</i>
Ab. सुभूवः <i>subhruvah</i>		or सुभूवः <i>subhruvah</i>
G. सुभूवः <i>subhruvah</i>		or सुभूवः <i>subhruvah</i>
L. सुभूवि <i>subhruvi</i>		or सुभूवि <i>subhruvi</i>
V. सुभूः <i>subhrūḥ</i>		सुभूः <i>subhrū</i> or °भू-bhro
DUAL.	DUAL.	DUAL.
N. A. V. सुभूवौ <i>subhruvau</i>		सुभूवौ <i>subhruvā</i>
I. D. Ab. सुभूव्यां <i>subhrubhyām</i>		or सुभूव्यां <i>subhrubhyām</i>
G. L. सुभूवोः <i>subhruvoh</i>		or सुभूवोः <i>subhruvoh</i>
PLURAL.	PLURAL.	PLURAL.
N.V. सुभूवः <i>subhruvah</i>		सुभूविणी <i>subhrvñi</i>
A. सुभूवः <i>subhruvah</i>		सुभूविणी <i>subhrvñi</i>
I. सुभूविभिः <i>subhrubhiḥ</i>		or सुभूविभिः <i>subhrubhiḥ</i>
D. सुभूव्यः <i>subhrubhyah</i>		or सुभूव्यः <i>subhrubhyah</i>
Ab. सुभूव्यः <i>subhrubhyah</i>		or सुभूव्यः <i>subhrubhyah</i>
G. सुभूवां <i>subhruvām</i>	सुभूवां <i>subhruvām</i>	or सुभूवां <i>subhruvām</i>
L. सुभूवुपु <i>subhrūshu</i>		or सुभूवुपु <i>subhrushu</i>

## Compounds ending in Polysyllabic Feminine Bases in ई ī and ऊ ū.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasi*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी * <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyah</i>
A. बहुश्रेयसीं <i>bahuśreyasīn</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasyabhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasibhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasyabhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasyabhyah</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasyabhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasyabhyah</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoh</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoh</i>	बहुश्रेयसीषु <i>bahuśreyasyashu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyah</i>

\* From लक्ष्मीः *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmiḥ*.

## SINGULAR.

N. अतिचमूः atichamūḥ  
 A. अतिचमूः atichamám  
 I. अतिचम्वा atichamvá  
 D. अतिचम्वै atichamvai  
 Ab. अतिचम्वाः atichamvāḥ  
 G. अतिचम्वाः atichamvāḥ  
 L. अतिचम्वां atichamvám  
 V. अतिचम् atichamu

## DUAL.

अतिचम्वौ atichamvau  
 अतिचम्वौ atichamvau  
 अतिचम्भ्यां atichamubhyám  
 अतिचम्भ्यां atichamubhyám  
 अतिचम्भ्यां atichamubhyám  
 अतिचम्भ्योः atichamvoḥ  
 अतिचम्भ्योः atichamvoḥ  
 अतिचम्भ्यौ atichamvau

## PLURAL.

अतिचम्बः atichamvah  
 अतिचम्बून् atichamán  
 अतिचम्बूभिः atichamubhiḥ  
 अतिचम्बूयः atichamubhyah  
 अतिचम्बूयः atichamubhyah  
 अतिचम्बूनां atichamánám  
 अतिचम्बूषु atichamúshu  
 अतिचम्बः atichamvah\*

Nouns like कुमारी kumári, a man who behaves like a girl, are declined like बहुश्रेयसी bahusreyasi, except in the Acc. Sing. and Plur., where they form कुमार्यं kundáryam and कुमार्यः kumáryah. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री strī, woman, is declined like नदी nadī, only that the accumulation of four consonants is avoided by the regular insertion of an इ i, e.g. स्त्रिया striyā, and not स्त्र्या stryā. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री strī and स्त्रियं striy. (Accent, Pāṇ. VI. 1, 168.)

## SINGULAR.

N. स्त्री strī  
 A. स्त्रीं strīm or स्त्रियं striyam  
 I. स्त्रिया striyā  
 D. स्त्रियै striyāi  
 Ab.G. स्त्रियाः striyāḥ  
 L. स्त्रियां striyám  
 V. स्त्री strī (Pāṇ. I. 4, 4)

## DUAL.

N.A.V. स्त्रियौ striyau  
 I.D.Ab. स्त्रीभ्यां stribhýám  
 G.L. स्त्रियोः striyoh

## PLURAL.

N. स्त्रियः striyah  
 A. स्त्रीः strīḥ or स्त्रियः striyah  
 I. स्त्रीभिः stribhīḥ  
 D.Ab. स्त्रीभ्यः stribhýūḥ  
 G. स्त्रीणां striqánam (Pāṇ. I. 4, 5)  
 L. स्त्रीषु strishū

§ 229. When स्त्री strī forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

## MASC.

N. अतिस्त्रिः atistriḥ  
 A. { अतिस्त्रिं atistrim or  
     अतिस्त्रियं atistriyam  
 I. अतिस्त्रिणा atistriṇā  
 D. अतिस्त्रये atistrayē  
 Ab.G. अतिस्त्रेः atistreh  
 L. अतिस्त्रौ atistrau  
 V. अतिस्त्रे atistre

## FEM.

अतिस्त्रिः atistriḥ  
 { अतिस्त्रिं atistrim or  
   अतिस्त्रियं atistriyam  
 अतिस्त्रिया atistriyā  
 { अतिस्त्रियै atistriyai or  
   अतिस्त्रये atistrayē  
 { अतिस्त्रियाः atistriyāḥ or  
   अतिस्त्रेः atistreh  
 { अतिस्त्रियां atistriyám or  
   अतिस्त्रौ atistrau  
 अतिस्त्रे atistre

## NEUT.

अतिस्त्रि atistri  
 अतिस्त्रि atistri  
 अतिस्त्रिणा atistriṇā  
 { अतिस्त्रिणे atistriṇe or  
   अतिस्त्रये atistrayē  
 { अतिस्त्रिणः atistriṇāḥ or  
   अतिस्त्रेः atistreh  
 { अतिस्त्रिणि atistriṇi or  
   अतिस्त्रौ atistrau  
 अतिस्त्रे atistre

\* The neuter is said to be N.A.V. Sing. बहुश्रेयसी bahusreyasi, N.A.V. Dual बहुश्रेयसीनि bahusreyasini, Dat. Sing. बहुश्रेयस्यै (स्ये?) or सीने bahusreyasyai (-sye?) or -sne, &c.

N.A.V. अतिस्त्रियौ *atistriyau*  
 I.D. Ab. अतिस्त्रिभ्यां *atistribhyām*  
 G.L. अतिस्त्रियोः *atistriyoh*

DUAL.

FEM

**अतिस्त्रियौ** *atistriyau*  
**अतिस्त्रिभ्यां** *atistribhyām*  
**अतिस्त्रियोः** *atistriyoh*

**अतिस्त्रिणी** *atistrinī*  
**अतिस्त्रिभ्यां** *atistribhyām*  
**तिस्त्रिणोः** *atistrinoh*

## PLURAL.

FEM.

N.V. अतिस्त्रयः: *atistrayah*  
 A. { अतिस्त्रीन् *atistrin* or  
     अतिस्त्रियः: *atistriyah*  
 I. अतिस्त्रिभिः: *atistribhik*  
 D. Ab. अतिस्त्रिभ्यः: *atistribhyah*  
 G. अतिस्त्रीणां *atistrīyām*  
 L. अतिस्त्रिषु *atistrishu*

**अतिस्त्रयः:** *atistrayah*  
**अतिस्त्रीः:** *atistrīḥ* or  
**अतिस्त्रियः:** *atistriyah*  
**अतिस्त्रिभिः:** *atistribhīḥ*  
**अतिस्त्रिष्यः:** *atistribhyah*  
**अतिस्त्रीयां:** *atistrīyām*  
**अतिस्त्रिषु:** *atistrishu*

**अतिस्त्रीणि** *atistrīṇi*  
**अतिस्त्रीणि** *atistrīṇi*  
**अतिस्त्रिभिः** *atistribhīḥ*  
**अतिस्त्रिष्यः** *atistribhyah*  
**अतिस्त्रीणां** *atistrīṇām*  
**अतिस्त्रिषु** *atistrishu*

In the masculine final *कि* *i* is shortened to *कि*, and the compound declined like **कवि:** *kavih*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like **स्त्री** *stri* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

*Bases in ㄕ i and ㄔ u, Masculine, Feminine, Neuter.*

§ 230. There are masculine, feminine, and neuter bases in *इ* and *उ*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in *ই* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. শুচি: *suchih*, masc. bright; শুচি: *suchih*, fem.; শুচি *suchi*, neut.

The same applies to adjectives in **उ**, except that they may form their feminine either without any change, or by adding **ी**. Thus लघुः *laghuh*, light, is in the fem. either लघुः *laghuh*, to be declined as a feminine, or लघुषी *laghvī*, to be declined like नदी *nadi*.

If the final *u* is preceded by more than one consonant, the fem. does not take ई. Thus पांडु *pándu*, pale; fem. पांडुः *pánduh*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधुः *vadhuh*. Thus पंगः *paṅguḥ*, lame; fem. पंगा॑ *paṅgūḥ*. Likewise कुरुः *kuruḥ*, a Kuru; fem. कुर्लः *kurulḥ*: some compounds ending in अरुः *āruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

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in इिि.

Bases in उुु.

SINGULAR.					
	MASC.	FEM.	NEUT.	MASC.	FEM.
Base	{ कवि कवि	मति मति	वारि वारि	मृदु मृदुः	मृदु मृदुः
	{ कवि कवि-ह	मति: मति-ह	वारि वारि	मृदुः मृदिदु-ह	मृदुः मृदिदु
N.	{ कविं कवि-म	मतिं मति-म	वारि वारि	मृदुं मृदिदु-म	मृदुं मृदिदु
I.	{ कविना कवि-ना	मत्या मत्य-द	वारिणा वारि-ना	मृदुना मृदिव-द	मृद्वा मृदिदु-ना
D.	{ कवये कव्य-े	मत्ये मत्य-ात्	वारिणे वारि-ने	मृदवे मृदिव-े	मृदवे मृदिदु-ने or मृद्वे मृदिव-ात्
Ab. G.	{ कवेः कवे-ह	मतो: मत्य-ः	वारिणः वारि-ः	मृदो: मृदिदो-ह	मृदो: मृदिदु-ः or मृद्वो: मृदिव-ः
L.	{ कवौ कवाउ	मतौ मत्यां	वारिणि वारि-यि	मृदौ मृदिदाउ	मृदौ मृदिनि or मृद्वाउ <sup>1</sup> मृदिव-ाम
V.	{ कवे कावे	मते माते	वारि वारि- वारे वारे*	मृदो मृदिदो	मृदो मृदु मृदु or मृदो मृदो मृदो *
DUAL.					
N.A.V.	{ कवी कवि	मती मति	वारिणी वारि-यी	मृदू मृदिदू	मृदुनी मृदिदु-नी
I.D. Ab.	{ कविभ्यां कवि-भ्यां	मतिभ्यां मति-भ्यां	वारिभ्यां वारि-भ्यां	मृदुभ्यां मृदिदु-भ्यां	मृदुभ्यां मृदिदु-भ्यां
G. L.	{ कव्योः काव्य-ोः	मत्योः मत्य-ोः	वारिभ्योः वारि-योः	मृद्वोः मृदिव-ोः	मृदुनोः मृदिदु-नोः or मृद्वोः मृदिव-ोः
PLURAL.					
N.V.	{ कवयः कव्य-ः	मत्यः मत्य-ः	वारीणः वारि-यः	मृदवः मृदिव-ः	मृदुनि मृदिदु-नि
A.	{ कवीन् कवि-न्	मतीः मति-ह	वारीणः वारि-यः	मृदून् मृदिदू-ह	मृदुनि मृदिदु-नि
I.	{ कविभिः कवि-भिः	मतिभिः मति-भिः	वारिभिः वारि-भिः	मृदुभिः मृदिदु-भिः	मृदुभिः मृदिदु-भिः
D. Ab.	{ कविभ्यः कवि-भ्यः	मतिभ्यः मति-भ्यः	वारिभ्यः वारि-भ्यः	मृदुभ्यः मृदिदु-भ्यः	मृदुभ्यः मृदिदु-भ्यः
G.	{ कवीनां कवि-नां	मतीनां मति-नां	वारीणां वारि-यां	मृदूनां मृदिदू-नां	मृदुनां मृदिदु-नां
L.	{ कविषु कवि-षु	मतिषु मति-षु	वारिषु वारि-षु	मृदुषु मृदिदु-षु	मृदुषु <sup>†</sup> मृदिदु-षु
	{ कवीनां+ कवि-नां+	मतीनां मति-नां	वारीणां वारि-यां	मृदूनां मृदिदू-नां	मृदुनां मृदिदु-नां

\* The Guṇa in the Voc. Sing. of neuters in इिि, उुु, च्छ्रि, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूश्ननस्त्रिरूपं सांतं तथा नांतमथापदं तं माध्यंदिनिर्वैष्टि गुणं त्रिवर्ते नपुंसके व्याघ्रपदं चरिषुः ॥

† Nouns ending in short इिि, उुु, च्छ्रि, and अा, and having the accent on these vowels, may throw the accent on नां nām in the Gen. Plur. (Pāṇ. vi. 1, 177). Hence matīnām, or, more usually, matīnām.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति káti
Acc.	कति káti
Instr.	कतिभिः kátribhiḥ
Dat.	कतिभ्यः kátribhyah
Abl.	कतिभ्यः kátribhyah
Gen.	कतीनां kálénám
Loc.	कतिषु kátishu

§ 232. सखि *sákhī*, friend, has two bases :

सखाय *sákháy* for the Aṅga, i. e. the strong base.

सखि *sákhī* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा sákhā	सखायौ sákháyau	सखायः sákháyah
A. सखायं sákháyam	सखायौ sákháyau	सखीन् sákhín
I. सख्या sákháyā	सखिभ्यां sákhibhyám	सखिभिः sákhibhiḥ
D. सख्ये sákhye	सखिभ्यां sákhibhyám	सखिभ्यः sákhibhyah
Ab. सख्यः sákhyah	सखिभ्यां sákhibhyám	सखिभ्यः sákhibhyah
G. सख्योः sákhyoh	सख्योः sákhyoh	सखीनां sákhínám
L. सख्यौ sákhyau	सख्योः sákhyoh	सखिषु sákhishu
V. सखे sákhe	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा susakhā	सुसखायौ susakháyau	सुसखायः susakháyah*
A. सुसखायं susakháyam	सुसखायौ susakháyau	सुसखीन् susakhín
I. सुसखिना susakhinā	सुसखिभ्यां susakhibhyám	सुसखिभिः susakhibhiḥ
D. सुसख्ये susakhaye	सुसखिभ्यां susakhibhyám	सुसखिभ्यः susakhibhyah
Ab. सुसखेः susakheḥ	सुसखिभ्यां susakhibhyám	सुसखिभ्यः susakhibhyah
G. सुसखेः susakheḥ	सुसख्योः susakhyoh	सुसखीनां susakhínám
L. सुसखौ susakhau	सुसख्योः susakhyoh	सुसखिषु susakhishu
V. सुसखे susakhe	सुसखायौ susakháyau	सुसखायः susakháyah

At the end of a neuter compound सखि *sakhi* is declined like वारि *vári* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhánu*, sun, वायु *váyu*, wind, विश्व *vishv*, nom. prop. पीलु *pílu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sár. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuh*, rope, तनुः *tanuh*, body.

\* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति pati, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पति: pátih	N. A. V. पती pátī	N. पतयः pátayah
A. पतिं pátim	I. D. Ab. पतिभ्यां pátibhyám	A. पतीन् pátin
I. पता pátýā	G. L. पत्योः pátýoh	I. पतिभिः pátibhīḥ
D. पते pátye		D. Ab. पतिभ्यः pátibhyāḥ
Ab. G. पतुः pátuh		G. पतीनां pátinám
L. पतौ pátayau		L. पतिषु pátishu
V. पते pátē		V. पतयः pátayah

पति pati at the end of compounds, e.g. भूपति bhúpati, lord of the earth, प्रजापति prajápati, lord of creatures, is regular, like कवि kavi. The feminine of पति pati is पत्नी patnī, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pán. iv. 1, 33.)

§ 234. The neuter bases अक्षि akshi, eye, अस्थि asthi, bone, दधि dadhi, curds, सक्थि sakthi, thigh, are declined regularly like वारि vári; but in the Bha cases they substitute the bases अक्षण् akshṇ, अस्थॄ asthn, दधॄ dadhn, सक्थॄ sakthn. In these cases they are declined, in fact, like neuters in अन् an, such as नामन् náman. (See note to § 203.)

Aṅga and Pada base अक्षि akshi, Bha base अक्षण् akshṇ.

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि ákshi	N.A.V. अक्षिणी ákshinī	N.A.V. अक्षीणि ákshīṇi
I. अक्षण् akshṇā	I. D. Ab. अक्षिभ्यां ákshibhyám	I. अक्षिभिः ákshibhīḥ
D. अक्षणे akshṇē	G. L. अक्षणोः akshṇōḥ	D. Ab. अक्षिभ्यः ákshibhyāḥ
Ab. G. अक्षणः akshṇāḥ		G. अक्षणां akshṇām
L. अक्षिण् akshṇī and अक्षिणि akshāṇi		L. अक्षिषु pátishu
V. अक्षे ákshe (or अक्षि ákshi)		

Bases in श्री, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

I.	MASC.	FEM.	NEUT.
Base	नप्त्रि náptri, grandson	स्वसृ svásri, sister	धात्रुः dhátrī, providence
N.	नप्ता náptā	स्वसा svásā	धात्रुः dhátrī
A.	नप्तारं náptár-am	स्वसारं svásár-am	धात्री dhátrī
I.	नप्त्रा náptr-ā	स्वस्रा svásr-ā	धात्रृणा dhátrī-ṇā or धात्रा dhátrā*
D.	नप्त्रे náptr-e	स्वस्रे svásr-e	धात्रृणे dhátrī-ṇe or धात्रे dhátré
Ab.G.	नप्तुः náptuh	स्वसुः svásuh	धात्रृणः dhátrī-ṇah or धातुः dhátruh
L.	नप्तरि náptar-i	स्वसरि svásar-i	धात्रृणि dhátrī-ṇi or धातरि dhátrári
V.	नप्तः náptah(r)	स्वसः svásah(r)	धात्रुः dhátrī or धातः dhátrah(r)

\* If श्री has Udatta and becomes श्र र and is preceded by a consonant, the feminine and the Ajādi Asarvanāmsthāna cases have the Udatta.

## PLURAL.

N. नप्तारः náptár-ah	खसारः svásdr-ah	धातृणि dhátrí-ṇi
A. नप्तन् náptré-n	खसैः svásrl-h	धातृणि dhátrí-ṇi
I. नप्तभिः náptri-bhiḥ	खसृभिः svásrl-bhiḥ	धातृभिः dhátrí-bhiḥ
D. नप्तम्यः náptri-bhyah	खसृम्यः svásrl-bhyah	धातृम्यः dhátrí-bhyah
Ab. नप्तयः náptri-bhyah	खसृम्यः svásrl-bhyah	धातृयः dhátrí-bhyah
G. नप्तयां náptri-ṇám	खसृयां svásrl-ṇám (Ved. svásrám)	धातृयां dhátrí-ṇám
L. नप्तशु náptri-shu	खसृशु svásrl-shu	धातृशु dhátrí-shu

## DUAL.

N.A.V. नप्तारौ náptár-au	खसारौ svásár-au	धातृणी dhátrí-ṇī
I.D. Ab. नप्तम्यां náptri-bhyám	खसृम्यां svásrl-bhyám	धातृम्यां dhátrí-bhyám
G. L. नप्तोः náptri-oh	खसृोः svásrl-oh	धातृयोः dhátrí-ṇoh

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the अ a before the र r.

Base पितृ pitrí, मातृ mātrí.

SINGULAR.	MASC.	FEM.	MASC.	DUAL.	FEM.	MASC.	FEM.	PLURAL.
N. पिता pitá	माता mātā			पितरौ	मातरौ	पितरः pitár-ah	मातरः mātár-ah	
A. पितरं pitár-am	मातरं mātár-am			pitár-au	mātár-au	पितर्न् pitrí-n	मात्रः mātré-h	
I. पिता pitr-á	माता mātr-á					पितृभिः pitrí-bhiḥ	मातृभिः mātrí-bhiḥ	
D. पित्रे pitr-é	मात्रे mātr-é			पितृम्यां	मातृम्यां	पितृम्यः pitrí-bhyah	मातृम्यः mātrí-bhyah	
Ab. पितुः pitúḥ	मातुः mātúḥ			pitrí-bhyám	mātrí-bhyám			
G. पितुः pitúḥ	मातुः mātúḥ					पितृणां pitrí-nám	मातृणां mātrí-nám	
L. पितरि pitár-i	मातरि mātár-i					पितृशु pitrí-shu	मातृशु mātrí-shu	
V. पितः pitáḥ(r)	मातः mātāḥ(r)	पितरौ pitarau	मातरौ mātarau	पितरः pitárah	मातरः mātarah			

After the first model are declined most *nomina actoris* derived from verbs by the suffix त्रि : दातृ dátři, giver ; कर्तृ kartrí, doer ; त्वाश्वर्षित्रि tváshṝti, carpenter ; होतृ hótri, sacrificer ; भर्तृ bhartrí, husband.

After the second model are declined masculines, such as धातृ bhrátrí, brother ; जामातृ jámátrí, son-in-law ; देवृ devrí, husband's brother ; सव्येष्टि savyeshītrí, a charioteer ; and feminines, such as दुहितृ duhitrí, daughter ; ननंदृ nánandrí or नानंदृ nánandrí, husband's sister ; यातृ yátrí, husband's brother's wife. Most terms of relationship in अरि (except खसृ svásri, sister, and नप्तु náptri, grandson) do not lengthen their अ ar.

Note—If words in अरि are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई॒; कर्तृ kartṛi, fem. कर्ती॑ kartrí, like नदी nadī.

§ 236. क्रोष्टु króshṭu, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टु króshṭu (like मृदु mṛidu) and क्रोष्टु kroshṭí (like नप्तु naptṛi).

SINGULAR.	DUAL.	PLURAL.
N. क्रोष्टा kroshṭā	N.A.V. क्रोष्टारौ kroshṭārau	N. क्रोष्टारः kroshṭārah
A. क्रोष्टारं kroshṭāram		A. क्रोष्टन् kroshṭún
I. { क्रोष्टुना kroshṭunā क्रोष्टा kroshṭrā	I. D. Ab. क्रोष्टुभ्यां kroshṭubhyām	I. क्रोष्टुभिः kroshṭubhiḥ
D. { क्रोष्टवे kroshṭave क्रोष्टते kroshṭre		D. Ab. क्रोष्टुभ्यः kroshṭubhyāḥ
Ab. G. { क्रोष्टोः kroshṭoḥ क्रोष्टुः kroshṭuḥ	G. L. { क्रोष्टोः kroshṭvoh क्रोष्टोः kroshṭroh	G. क्रोष्टुनां kroshṭunām
L. { क्रोष्टावे kroshṭau क्रोष्टारि kroshṭari		L. क्रोष्टुषु kroshṭushu
V. क्रोष्टो kroshṭo		

The base क्रोष्ट kroshṭi is the only one admissible as Āṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः he kroshṭuḥ is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु kroshṭu is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टन् kroshṭún only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टन् kroshṭan as Acc. Plur. likewise admit क्रोष्टुं kroshṭum as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री kroshṭri, declined like नदी nadī.

§ 237. नृ nṛi, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर nara, is declined regularly like पितृ pitṛi, except in the Gen. Plural, where it may be either नृणां nṛinām or नृणां nṛinām. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना nā	नरौ nárau	नरः nárah
A. नं náram	नरौ nárau	नृन् nṛin
I. चा nr̥d	नृभ्यां nṛibhyām *	नृभिः nṛibhīḥ
D. चे nr̥e (Ved. náre)	नृभ्यां nṛibhyām	नृभ्यः nṛibhyāḥ
Ab. नुः nūh	नृभ्यां nṛibhyām	नृभ्यः nṛibhyāḥ
G. नुः nūh (Ved. nárah)	चोः nrōh	नृणां nṛinām or नृणां nṛinām (Ved. nardm)
L. नरि nári	चोः nrōh	नृषु nṛishū
V. नः nāh	नरौ nárau	नरः nárah

The feminine is नारी nári.

## 2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

\* The accent may be on the first or on the second syllables in the Pada cases beginning with भ bh and स s. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn कांतः: *kántah*, कांता *kántā*, कांतं *kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

## SINGULAR.

## MASC.

Base	कांत <i>kántā</i>
N.	कांतः <i>kántah</i>
A.	कांतं <i>kántám</i>
I.	कांतेन <i>kánténa</i>
D.	कांताय <i>kántáya</i>
Ab.	कांतात् <i>kántát</i>
G.	कांतस्य <i>kántásya</i>
L.	कांते <i>kánté</i>
V.	कांत <i>kánta</i>

## FEM.

कांता <i>kántā</i>
कांता <i>kántā</i>
कांतं <i>kántám</i>
कांतया <i>kántáyā</i>
कांतायै <i>kántáyai</i>
कांतायाः <i>kántáyāḥ</i>
कांतायाः <i>kántáyāḥ</i>
कांतायां <i>kántáyām</i>
कांते <i>kántē</i> *

## NEUT.

कांत <i>kántā</i>
कांतं <i>kántám</i>
कांतं <i>kántám</i>
कांतेन <i>kánténa</i>
कांताय <i>kántáya</i>
कांतात् <i>kántát</i>
कांतस्य <i>kántásya</i>
कांते <i>kántē</i>
कांत <i>kánta</i>

## DUAL.

N. A. V. कांतौ <i>kántau</i>
I. D. Ab. कांताभ्यां <i>kántábhyám</i>
G. L. कांतयोः <i>kántáyoḥ</i>

कांते <i>kántē</i>
कांताभ्यां <i>kántábhyám</i>
कांतयोः <i>kántáyoḥ</i>

## PLURAL.

N. V. कांताः <i>kántáḥ</i>
A. कांतान् <i>kántán</i>
I. कांतैः <i>kántaiḥ</i>
D. Ab. कांतेभ्यः <i>kántébhyaḥ</i>
G. कांतानां <i>kántánám</i>
L. कांतेषु <i>kántéṣu</i>

कांतानि <i>kántáni</i>
कांतानि <i>kántáni</i>
कांतैः <i>kántaiḥ</i>
कांतेभ्यः <i>kántébhyaḥ</i>
कांतानां <i>kántánám</i>
कांतेषु <i>kántéṣu</i>

Note.—Certain adjectives in आः *ah*, आ आ *ā*, अं अ *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

## Bases in आ आ, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in आ आ, such as पा *pā*, आ *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final आ आ is shortened, and the word declined like कांतं *kántam*.

Āṅga and Pada base विश्वपा *viśvapā*, Bha base विश्वर् *viśvar*, all-preserving, (masc. and fem.) The neuter is declined like कांतं *kántam* (§ 238).

\* Bases in आ आ, meaning mother, form their Vocative in आ *a*; e. g. आका *akka*, अंबा *amba*, अला *alla*. But अंबाडा *ambáḍā*, अंबाला *ambálā*, and अंबिका *ambikā* form the regular Vocatives अंबाडे *ambáḍe*, अंबाले *ambálē*, अंबिके *ambíkē*.

## MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	
N. V.	विश्वपा: viśvapā-ḥ	विश्वपौ viśvapau	विश्वपा: viśvapā-ḥ
A.	विश्वपां viśvapā-m	विश्वपौ viśvapau	विश्वप: viśvap-āḥ
I.	विश्वपा viśvap-ā	विश्वपाभ्यां viśvapā-bhyām	विश्वपाभिः viśvapā-bhiḥ
D.	विश्वपे viśvap-e	विश्वपाभ्यां viśvapā-bhyām	विश्वपाभ्यः viśvapā-bhyāḥ
Ab.	विश्वपः viśvap-āḥ	विश्वपाभ्यां viśvapā-bhyām	विश्वपाभ्यः viśvapā-bhyāḥ
G.	विश्वपः viśvap-āḥ	विश्वपोः viśvap-oḥ	विश्वपां viśvap-āṁ
L.	विश्वपि viśvap-i	विश्वपोः viśvap-oḥ	विश्वपासु viśvap-ā-su
		NEUTER.	
N.	विश्वपं viśvapam	विश्वपे viśvape	विश्वपानि viśvapāni, &c.

Decline सोमपा: somapāḥ, Soma drinker; शंखधमा: śūñkhadhmāḥ, shell-blower; धनदाः dhanadāḥ, wealth giver.

§ 240. Masculines in आ ā, not being derived by a Kṛit suffix from verbal roots, are declined as follows:

Base हाहा hāhā.

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहा: hāhāḥ	हाहौ hāhau	हाहाः hāhāḥ
A.	हाहां hāhām	हाहौ hāhau	हाहान् hāhān *
I.	हाहा hāhā	हाहाभ्यां hāhābhyaṁ	हाहाभिः hāhābhiḥ
D.	हाहै hāhai	हाहाभ्यां hāhābhyaṁ	हाहाभ्यः hāhābhyaḥ
Ab.	हाहाः hāhāḥ	हाहाभ्यां hāhābhyaṁ	हाहाभ्यः hāhābhyaḥ
G.	हाहाः hāhāḥ	हाहौः hāhauḥ	हाहां hāhām
L.	हाहे hāhe	हाहौः hāhauḥ	हाहासु hāhāsu

## CHAPTER IV.

## DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस as, like मनस् mánas, mind, the declension of सुमनस् sumánaś, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

\* The Sár. i. 6, 38, gives the optional form हाहाः hāhāḥ in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुचि *jalamuchi*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned ; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives\* in आ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कांति *kánta* (§ 238).

§ 244. Certain adjectives derived by अक् *aka* form their feminines in इका *ikā*. Ex. पाचक् *páchaka*, cooking, masc. पाचकः *páchakah*, fem. पाचिका *páchikā*, neut. पाचकं *páchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *svárikā*, every ; कारकः *kárakah*, doing, कारिका *kárikā*; इहत्यकः *ihatyakah*, present here, इहत्यिका *ihatyikā*. But शिपका *kshipakā*, fem. one who sends ; कन्यका *kanyakā*, fem. maiden ; चटका *chaṭakah*, fem. sparrow ; तारका *táarakā*, fem. star. Sometimes both forms occur ; अजका *ajakah* and अजिका *ajikā*, a she-goat.

§ 245. Bases in चूर्णि and in न् *n* take ई *ī* as the sign of the feminine : कर्तृ *kartri*, doer, कर्ती *kartrī* (§ 235); दंडिन् *dandin*, a mendicant, दंडिनी *dandinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base : प्राच् *prách*, प्राची *práchī* (§ 181); श्वन् *śvan*, dog, शूनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *vari* : पीवन् *pivan*, fat, पीवरी *pívari* (§ 193).

§ 246. Many adjectives in आ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā* : तृणमयः *triṇamayah*, made of grass, तृणमयी *triṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumárah*, a boy, कुमारी *kumárti*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd ; नर्तकः *nartakah*, actor, नर्तकी *nartaki*; मृगः *mrigah*, a deer, मृगी *mrigī*, a doe ; सूकरः *súkarah*, boar, सूकरी *súkari*; कुम्भकारः *kumbhakárah*, a potter, कुम्भकारी *kumbhakárti*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*) ; मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *ni*. इयेतः *syetalah*, white, इयेता *syetā*, इयेनी *syentī*; एतः *etah*, variegated, एता *etā* or एनी *enī*; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetah*, white, श्वेता *śvetā*; असिता *asitā*, white ; पलिता *palitā*, grey-haired.

\* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus अजः: *ajah*, goat, forms अजा *ajā*. अस्वः: *asvah*, horse, forms अस्वा *asvā*.

बालः: *bälah*, boy, forms बाला *bälā*.

शूद्रः: *súdrā*, a Súdra, forms { शूद्रा *súdrā*, a woman of the Súdra caste.  
शूद्री *súdrī*, the wife of a Súdra.

मातुलः: *mátlalā*, maternal uncle, forms मातुली *mátlulī* or मातुलानी *mátlulánī*, an uncle's wife.

आचार्यः: *ácháryah*, teacher, forms आचार्यानी *ácháryánī*\*<sup>†</sup>, wife of the teacher; but आचार्यी *ácháryā*, a female teacher.

पतिः: *patih*, lord, forms पत्नी *patnī*, wife, &c.

### Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *iyas* (§ 206); the Superlative by तम *tama*, or इष्ट *ishtha*<sup>‡</sup>. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nri*, man, form नृतमः *nritamah*, a thorough man; स्त्री *stri*, woman, स्त्रीतरा *strītarā*<sup>‡</sup>, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *púrváhñe*, in the forenoon, पूर्वाह्नतरे *púrváhnetare*, earlier in the forenoon (Pâñ. vi. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pâñ. v. 3, 57), पचतितमां *pachatitamám*, he cooks best (Pâñ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prâch* (§ 180), प्राक्तर *prâktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तमा *vidvattama*; from प्रत्यक्ष् *pratyaksh* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहनमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *iyas* and इष्ट *ishtha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *iyah* and इष्ट *ishtha*, the suffixes are dropped, and the ईयः *iyah* and इष्ट *ishtha* added to the last consonant of the original base. वलवान् *balaván*, strong, वलीयस् *bal-iyas*, वलिष्ट *bal-ishtha*. दोग्धृ *dogdhri*, milking, दोहीयस् *doh-iyas*, दोहिष्ट *doh-ishtha*. स्त्रिघन् *stragvin*, garlanded, सज्जीयस् *sraj-iyas*, more profusely garlanded. मतिमान् *matimán*, wise, मतीयस् *mat-iyas*, मतिष्ट *mat-ishtha*.

\* On the dental न् *n*, see Gaṇa Kshubhnâdi in the Kâś.-Vîtti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *iyas* and इष्ट *ishtha* they throw it on their first syllable (Pâñ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brâhmaṇî* forms ब्राह्मणितरा *brdhmaṇitard*. Other feminines in ई or आ may or may not shorten their vowels; स्त्री *stri* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *vidushītarā* or विदुषितरा *vidushitarā* (Pâñ. vi. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *iyas* and इष्ठ *ishtha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad; पापीयस् *pāp-iyas*, worse; पापिष्ठ *pāp-ishtha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक् <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nediyas</i>	नेदिष्ठ <i>nedishtha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kaniyas</i>	कनिष्ठ <i>kanishtha</i>
		or अल्पीयस् <i>alpīyas</i>	अलिष्ठ <i>alpishtha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>variyas</i>	वरिष्ठ <i>varishtha</i>
4. सूजु <i>rīju</i> , straight	सूज् <i>rīj</i>	सूजीयस् <i>rījiyas</i>	सूजिष्ठ <i>rījishtha</i>
		Vedic रजीयस् <i>rajiyas</i>	रजिष्ठ <i>rajishtha*</i>
5. कृश <i>kṛiśa</i> , lean	क्रश् <i>kras</i>	क्रशीयस् <i>krasiyas</i>	क्रशिष्ठ <i>krashishtha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepiyas</i>	क्षेपिष्ठ <i>kshepishttha</i>
7. खुद्रु <i>kshudra</i> , mean	खोट् <i>kshod</i>	खोदीयस् <i>kshodiyas</i>	खोदिष्ठ <i>kshodishtha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>gariyas</i>	गरिष्ठ <i>garishtha</i>
9. तृप्र <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapiyas</i>	तपिष्ठ <i>trapishtha</i>
10. दीर्घि <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राधीयस् <i>drāghiyas</i>	द्राधिष्ठ <i>drāghishtha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>daviyas</i>	दविष्ठ <i>davishtha</i>
12. द्रुढ <i>dridha</i> , firm	द्रद् <i>draḍh</i>	द्रुठीयस् <i>draḍhiyas</i>	द्रुठिष्ठ <i>draḍhishtha</i>
13. परिवृढ <i>parivṛidha</i> , exalted	परिव्रद् <i>parivradh</i>	परिव्रटीयस् <i>parivradhīyas</i>	परिव्रटिष्ठ <i>parivradhīshtha</i>
14. प्रथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathiyas</i>	प्रथिष्ठ <i>prathishtha</i>
15. प्रशस्य <i>prāsasya</i> , praiseworthy	श्रा <i>śra</i>	श्रेयस् <i>śreyas</i>	श्रेष्ठ <i>śreshtha</i>
	or ज्य <i>jya</i>	ज्यापस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshtha†</i>
16. प्रिय <i>priya</i> , dear	प्रा <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshttha</i>
17. चहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishtha</i>
18. बहुल <i>bahula</i> , frequent	बहू <i>bāṁh</i>	बहीयस् <i>bāṁhiyas</i>	बहिष्ठ <i>bāṁhishtha†</i>
19. भृशा <i>bṛiśa</i> , excessive	भश् <i>bhras</i>	भशीयस् <i>bhrasiyas</i>	भशिष्ठ <i>bhrasishtha</i>
20. मृदु <i>mṛidu</i> , soft	मद् <i>mrad</i>	मदीयस् <i>mradiyas</i>	मदिष्ठ <i>mradishtha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i>	यवीयस् <i>yaviyas</i>	यविष्ठ <i>yavishtha</i>
	or कन् <i>kan</i>	कनीयस् <i>kaniyas</i>	कनिष्ठ <i>kanishtha†</i>
22. वाढ <i>vādha</i> , firm	साध् <i>sādh</i>	साधीयस् <i>sādhiyas</i>	साधिष्ठ <i>sādhishttha‡</i>
23. वृद्ध <i>vṛiddha</i> , old	वर्षे <i>varsh</i>	वर्षीयस् <i>varshiyas</i>	वर्षिष्ठ <i>varshishtha</i>
	or ज्य <i>jya</i>	ज्यापस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshtha</i>
24. वृंदारक <i>vrindāraka</i> , beautiful	वृद् <i>vṛind</i>	वृदीयस् <i>vṛindiyas</i>	वृंदिष्ठ <i>vṛindishtha</i>
25. स्थिर <i>sthira</i> , firm	स्था <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>stheshttha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthaviyas</i>	स्थविष्ठ <i>sthavishtha</i>
27. स्फिर <i>sphira</i> , thick	स्फा <i>spha</i>	स्फेयस् <i>spheyas</i>	स्फेष्ठ <i>spheshttha</i>
28. ह्रस्व <i>hrasva</i> , short	हस् <i>hras</i>	हसीयस् <i>hrasiyas</i>	हसिष्ठ <i>hrasishtha</i>

\* Pāṇ. vi. 4, 162.

† See Phīṭsūtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

## CHAPTER V.

## NUMERALS.

§ 253.

*Cardinals.*

1 १ एकः, एवा, एकं, ékaḥ, ékā, ékam, one. (Base एक *eka*.)  
 2 २ द्वौ, द्वे, द्वे, dvaú, dvé, dvé, two. (Base द्वा *dva*; in comp. द्विं *dvi*.)  
 3 ३ त्रयः, त्रिसः, त्रीणि, tráyāḥ, tisráh, tríni, three. (Base त्रि *tri*.)  
 4 ४ चत्वारः, चतुरसः, चत्वारि, chatvárah, chátasrah, chatvári, four. (Base चतुर् *chatur*.)  
 5 ५ पञ्च páñcha, m. f. n. five. (Base पञ्चन् *pañchan*.)  
 6 ६ षट् shát̄, m. f. n. six. (Base षष्ठ् *shash*.)  
 7 ७ सप्त saptá, m. f. n. seven. (Base सप्तन् *saptan*.)  
 8 ८ अष्टौ ashṭau, m. f. n. eight. (Base अष्टन् *ashṭan*.)  
 9 ९ नवा náva, m. f. n. nine. (Base नवन् *navan*.)  
 10 १० दशा dásā, m. f. n. ten. (Base दशन् *daśan*.)  
 11 ११ एकादशा ékādaśa, eleven. (Base as in दशन् *daśan*.)  
 12 १२ द्वादशा dvádaśa.  
 13 १३ त्रयोदशा tráyodaśa.  
 14 १४ चतुर्दशा cháturdaśa.  
 15 १५ पञ्चदशा páñchadaśa.  
 16 १६ षोडशा shódaśa.  
 17 १७ सप्तदशा saptádaśa.  
 18 १८ अष्टादशा ashṭádaśa.  
 19 १९ नवदशा návadaśa or  
 जनविंशतिः *janaviṁśatih*.  
 20 २० विंशतिः *vimśatih*, fem.  
 21 २१ एकविंशतिः *ekavimśatih*.  
 22 २२ द्वाविंशतिः *dvávimśatih*.  
 23 २३ त्रयोविंशतिः *trayoviṁśatih*.  
 24 २४ चतुर्विंशतिः *chaturviṁśatih*.  
 25 २५ पञ्चविंशतिः *pañchaviṁśatih*.  
 26 २६ षष्ठिविंशतिः *shadviṁśatih*.  
 27 २७ सप्तविंशतिः *saptaviṁśatih*.  
 28 २८ अष्टाविंशतिः *ashṭáviṁśatih*.  
 29 २९ नवविंशतिः *navaviṁśatih*.  
 30 ३० तिंशत् trimśat, fem.  
 31 ३१ एकत्रिंशत् ekatriṁśat.  
 32 ३२ द्वात्रिंशत् dvátriṁśat.  
 33 ३३ त्रयत्रिंशत् trayastriṁśat.  
 34 ३४ चतुर्त्रिंशत् chatustriṁśat.

35 ३५ पञ्चत्रिंशत् pañchatriṁśat.  
 36 ३६ षट्त्रिंशत् shaṭtriṁśat.  
 37 ३७ सप्तत्रिंशत् saptatriṁśat.  
 38 ३८ अष्टत्रिंशत् ashṭátriṁśat.  
 39 ३९ नवत्रिंशत् navatriṁśat.  
 40 ४० चत्वारिंशत् chatváriṁśat, fem.  
 41 ४१ एकचत्वारिंशत् ekachatváriṁśat.  
 42 ४२ द्वाचत्वारिंशत् dváchatváriṁśat or  
 द्विचत्वारिंशत् dvichatváriṁśat.  
 43 ४३ त्रयचत्वारिंशत् trayáśchatváriṁśat or  
 त्रिचत्वारिंशत् trichatváriṁśat.  
 44 ४४ चतुर्चत्वारिंशत् chatuśchatváriṁśat.  
 45 ४५ पञ्चचत्वारिंशत् pañchachatváriṁśat.  
 46 ४६ पद्मचत्वारिंशत् shaṭchatváriṁśat.  
 47 ४७ सप्तचत्वारिंशत् saptachatváriṁśat.  
 48 ४८ अष्टाचत्वारिंशत् ashṭádchatváriṁśat or  
 अष्टचत्वारिंशत् ashṭáchatváriṁśat.  
 49 ४९ नवचत्वारिंशत् navachatváriṁśat.  
 50 ५० पञ्चाशत् pañchásat, fem.  
 51 ५१ एकपञ्चाशत् ekapañchásat.  
 52 ५२ द्वापञ्चाशत् dvápañchásat or  
 द्विपञ्चाशत् dvipañchásat.  
 53 ५३ त्रयःपञ्चाशत् trayahpañchásat or  
 त्रिपञ्चाशत् tripañchásat.

54 ५४ चतुःपञ्चाशत् *chatuḥpañchāśat*.  
 55 ५५ पञ्चपञ्चाशत् *pañchapañchāśat*.  
 56 ५६ पदपञ्चाशत् *shaṭpañchāśat*.  
 57 ५७ सप्तपञ्चाशत् *saptapañchāśat*.  
 58 ५८ अष्टपञ्चाशत् *ashṭapañchāśat* or  
     अष्टपञ्चाशत् *ashṭapañchāśat*.  
 59 ५९ नवपञ्चाशत् *navapañchāśat*.  
 60 ६० षष्ठि: *shashṭih*, fem.  
 61 ६१ एकपष्ठि: *ekashashṭih*.  
 62 ६२ द्वापष्ठि: *dvāshashṭih* or  
     द्विषष्ठि: *dvishashṭih*.  
 63 ६३ त्रयःपष्ठि: *trayahashṭih* or  
     त्रिषष्ठि: *trishashṭih*.  
 64 ६४ चतुर्षष्ठि: *chaturashṭih*.  
 65 ६५ पञ्चपष्ठि: *pañchashṭih*.  
 66 ६६ पदपष्ठि: *shaṭashṭih*.  
 67 ६७ सप्तपष्ठि: *saptashṭih*.  
 68 ६८ अष्टपष्ठि: *ashṭashṭih* or  
     अष्टपष्ठि: *ashṭashashṭih*.  
 69 ६९ नवपष्ठि: *navashṭih*.  
 70 ७० सप्तति: *saptati*, fem.  
 71 ७१ एकासप्तति: *ekasaptati*.  
 72 ७२ द्वासप्तति: *dvāsaptati* or  
     द्विसप्तति: *dvisaptati*.  
 73 ७३ त्रयःसप्तति: *trayahsaptati* or  
     त्रिसप्तति: *trisaptati*.  
 74 ७४ चतुःसप्तति: *chatuḥsaptati*.  
 75 ७५ पञ्चसप्तति: *pañchasaptati*.  
 76 ७६ पदसप्तति: *shaṭsaptati*.  
 100 १०० शतं *śatám*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)  
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.  
 102 १०२ द्वाधिकं शतं *dvyadhikam śatam* or द्विशतं *dvīśatam*. (Pāṇ. VI. 3, 49.)  
 103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.  
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.  
 105 १०५ पञ्चाधिकं शतं *pañchādhikam śatam* or पञ्चशतं *pañchaśatam*.  
 106 १०६ पदधिकं शतं *shaḍadhikam śatam* or पदशतं *shaṭśatam*.  
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.  
 108 १०८ अष्टाधिकं शतं *ashṭādhikam śatam* or अष्टशतं *ashṭaśatam*. (Pāṇ. VI. 3, 49.)  
 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navaśatam*.

110 ११० दशाधिकं शतं *daśādhibikam śatam* or दशशतं *daśaśatam*.

111 १११ एकादशाधिकं शतं *ekādaśādhibikam śatam* or एकादशशतं *ekādaśaśatam* &c.  
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.

112 ११२ द्वादशाधिकं शतं *dvādaśādhibikam śatam* or द्वादशं शतं *dvādaśam śatam*.

113 ११३ त्रयोदशाधिकं शतं *trayodaśādhibikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.

114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhibikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.

115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhibikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.

116 ११६ षोडशाधिकं शतं *shoḍaśādhibikam śatam* or षोडशं शतं *shoḍaśam śatam*.

117 ११७ सप्तदशाधिकं शतं *saptadaśādhibikam śatam* or सप्तदशं शतं *saptadaśam śatam*.

118 ११८ अष्टादशाधिकं शतं *ashtādaśādhibikam śatam* or अष्टादशं शतं *ashtādaśam śatam*.

119 ११९ नवदशाधिकं शतं *navadaśādhibikam śatam* or नवदशं शतं *navadaśam śatam*.

120 १२० विंशत्याधिकं शतं *viṁśatyadhibikam śatam* or विंशं शतं *viṁśam śatam* \*.

121 १२१ एकविंशत्याधिकं शतं *ekaviṁśatyadhibikam śatam* or एकविंशं शतं *ekaviṁśam śatam* \*, &c.

130 १३० तिंशदधिकं शतं *trimśadadhikam śatam* or त्रिंशं शतं *trimśam śatam* \*.

140 १४० चत्वारिंशदधिकं शतं *chatvāriṁśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṁśam śatam* \*.

150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam* \*  
or सार्पशतं *sārdhaśatam*,  $100 + \frac{1}{2}$  (hundred).

160 १६० षष्ठ्यधिकं शतं *shashṭyadhibikam śatam* or षष्ठ्यशतं *shashṭiśatam*.

170 १७० सप्तत्यधिकं शतं *saptatyadhibikam śatam* or सप्तत्यशतं *saptatiśatam*.

180 १८० अश्तीत्यधिकं शतं *ashtītyadhibikam śatam* or अश्तीत्यशतं *ashtītiśatam*.

190 १९० नवत्यधिकं शतं *navatyadhibikam śatam* or नवत्यशतं *navatiśatam*.

200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.

300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.

400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.

500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.

600 ६०० षट् शतानि *shaṭ śatāni* or पटशतं *shaṭśatam*.

700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.

800 ८०० अष्ट शतानि *ashṭa śatāni* or अष्टशतं *ashṭaśatam*.

900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.

1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahásram*,  
neut. and masc. †

2000 २००० द्वे सहस्रे *dve sahasrē*.

3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.

10,000 १०,००० अयुतं *ayutam*, neut. and masc. †

\* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, १०००, so that १०११ might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, १०४१ by एकचत्वारिंशं सहस्रं *ekachatvāriṁśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

१००,००० १००,००० लक्षं *laksham*, neut. or fem.\*, or नियुतं *niyutam*, neut. and masc.†  
One million, प्रयुतं *prayutam*, neut. or masc.\*

Ten millions, कोटि *koti*, fem.‡

A hundred millions, अर्बुदं *arbuda*, masc. and neut.

A thousand millions, महार्बुदं *mahārbuda*, masc. and neut., or पद्मं *padma*, neut., i. e. lotus.

Ten thousand millions, खर्वं *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्वं *nikharpa*, neut.

A billion, महापदम् *mahāpadma*, neut.

Ten billions, शंकुं *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंखं *śankha*, masc. neut., i. e. a conch-shell, or समुद्रं *samudra*, masc., i. e. sea.

A thousand billions, महाशंखं *mahāśankha*, or अंत्यं *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्यं *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्धं *parārdha*, i. e. other half.

One million billions, धुनं *dhuna*, neut.

Ten million billions, महाधुनं *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonaśatam*, १०० – ५, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnaviṁśatiḥ* or एकोनविंशतिः *ekonaviṁśatiḥ*, २० – १, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnaviṁśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

### Declension of Cardinals.

	SINGULAR.	एकं <i>eka</i> , one.		PLURAL.	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एकः <i>ekah</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>ekē</i>	एकानि <i>ekāni</i>
A.	एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकानि <i>ekāni</i>
I.	एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhīḥ</i> एकैः <i>ekaiḥ</i>
D.	एकस्मै <i>ekasmai</i>	एकस्मै एकायाः <i>ekasyai</i>	एकस्मै एकायाः <i>ekasmai</i>	एकभ्यः <i>ekabhyaḥ</i> एकाभ्यः <i>ekābhyaḥ</i> एकभ्यः <i>ekabhyaḥ</i>	एकभ्यः <i>ekabhyaḥ</i> एकाभ्यः <i>ekābhyaḥ</i> एकभ्यः <i>ekabhyaḥ</i>
Ab.	एकस्मात् <i>ekasmāt</i>	एकस्मात् एकायाः <i>ekasyāḥ</i>	एकस्मात् एकायाः <i>ekasmāt</i>	एकभ्यः <i>ekabhyaḥ</i> एकाभ्यः <i>ekābhyaḥ</i> एकभ्यः <i>ekabhyaḥ</i>	एकभ्यः <i>ekabhyaḥ</i> एकाभ्यः <i>ekābhyaḥ</i> एकभ्यः <i>ekabhyaḥ</i>
G.	एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकषां <i>ekeshām</i>	एकासां <i>ekāsām</i> एकासां <i>ekāsām</i>
L.	एकस्मिन् <i>ekasmin</i>	एकस्मया एकायाः <i>ekasyām</i>	एकस्मिन् <i>ekasmīn</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i> एकेषु <i>ekeshu</i>
V.	एकं <i>eka</i>	एके <i>ekē</i>	एकं <i>eka</i>	एके <i>ekē</i>	एकाः <i>ekāḥ</i> एकानि <i>ekāni</i>

\* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3. 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कांत *kanta* (§ 238).

MASC.	DUAL.	FEM.
N. A. V. द्वौ <i>dvaú</i>	द्वे <i>dvé</i>	द्वें <i>dvé</i>
I. D. Ab. द्वाभ्यां <i>dvābhýám</i>	द्वाभ्यां <i>dvābhýám</i>	द्वाभ्यां <i>dvābhýám</i>
G. L. द्वयोः <i>dváyoh</i>	द्वयोः <i>dváyoh</i>	द्वयोः <i>dváyoh</i>

§ 255. त्रि *tri*, three, fem. तिसु *tisṛi*.

N. V. त्रयः <i>tráyah</i>	तिसः <i>tisráh</i> (Pāṇ. vi. 1, 166)	त्रीणि <i>tríṇi</i>
A. त्रीन् <i>tríñi</i>	तिसः <i>tisráh</i> *	त्रीणि <i>tríṇi</i>
I. त्रिभिः <i>tribhíḥ</i>	तिसृभिः <i>tisṛíbhíḥ</i>	त्रिभिः <i>tribhíḥ</i>
D. Ab. त्रिभ्यः <i>tribhyáḥ</i>	तिसृभ्यः <i>tisṛíbhýah</i>	त्रिभ्यः <i>tribhyáḥ</i>
G. त्रयाणां <i>trayáñám</i> (Ved. <i>tríñám</i> )	तिसृणां <i>tisṛíñám</i> †	त्रयाणां <i>trayáñám</i>
L. त्रिषु <i>trishú</i>	तिसृषु <i>tisṛíshu</i>	त्रिषु <i>trishú</i>

§ 256. चतुर् *chatur*, four, fem. चतस् *chatasṛi*.

N. V. चत्वारः <i>chatvárah</i> (Pāṇ. vii. 1, 98)	चतसः <i>chátasrah</i>	चत्वारि <i>chatvári</i>
A. चतुरः <i>chatúrah</i> (Pāṇ. vi. 1, 167)	चतसः <i>chátasrah</i> *	चत्वारि <i>chatvári</i>
I. चतुर्भिः <i>chatúrbhíḥ</i>	चतसृभिः <i>chatasṛíbhíḥ</i>	चतुर्भिः <i>chatúrbhíḥ</i>
D. Ab. चतुर्भ्यः <i>chatúrbhýah</i>	चतसृभ्यः <i>chatasṛíbhýah</i>	चतुर्भ्यः <i>chatúrbhýah</i>
G. चतुर्णां <i>chaturñám</i>	चतसृणां <i>chatasṛíñám</i> †	चतुर्णां <i>chaturñám</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatasṛíshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पंचन् *pañchan*, five. षष्ठश *shash*, six. अष्टन् *ashṭan*, eight.

N. A. V. पंच <i>páñcha</i>	पट <i>sháṭ</i>	ashṭai or अष्ट <i>ashṭá</i>
I. पंचभिः <i>pañchábhíḥ</i> ‡	पडभिः <i>shadbhíḥ</i>	अष्टभिः <i>ashṭábhíḥ</i> or अष्टमिः <i>ashṭámih</i>
D. Ab. पंचभ्यः <i>pañchábhyáḥ</i>	पडभ्यः <i>shadbhýah</i>	अष्टम्यः <i>ashṭábhyáḥ</i> or अष्टम्यः <i>ashṭábhyáḥ</i>
G. पंचानां <i>pañchánám</i> ¶	पष्णां <i>sháñnám</i> ¶	अष्टानां <i>ashṭánám</i> ¶
L. पंचसु <i>pañchásu</i>	पटसु <i>sháṭsu</i>	अष्टसु <i>ashṭásu</i> or अष्टसु <i>ashṭásu</i>

Cardinals with bases ending in न *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekádaśan*, &c., follow the declension of पंचन् *pañchan*. विंशतिः *vínshatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in श *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

\* Not तिसः *tisṛi*, nor चतसः *chatasṛi*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not तिसृणां *tisṛíñám*, nor चतसृणां *chatasṛíñám* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

|| Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. द्वि dvi is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरूषैः tribhiḥ purushaiḥ, with three men; एकादश पुरुषान् ekādaśa purushān, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः ekādaśa nārīḥ, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः viṁśatih and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शतूण् viṁśatih śatrūṇām, twenty enemies, or विंशतिः शतवः viṁśatih śatravah; षष्ठिः शिशवः shashṭih śisavah, sixty boys; शतं फलानि śatam phalāni, a hundred fruits; त्रिंशता वृद्धैः trimśatā vriddhaiḥ, by thirty elders; शतं दासीनां śatam ddśinām or शतं दास्यः śatam dásyah, a hundred slaves; सहस्रं पितरः sahusram pitaraḥ, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्विंश्चैः pañchāśadviṁśeḥ, with fifty horses.

## § 259.

## Ordinals.

प्रथमः, °मा, °मं, prathamāḥ, ā, am,	} the first.
चत्वारिंशः, °मा, °मं, agrimāḥ, ā, am,	
आदिमः, °मा, °मं, ddīmāḥ, ā, am,	} the second.
द्वितीयः, °या, °यं, dvitīyah, ā, am,	
तृतीयः, °या, °यं, tritīyah, ā, am,	} the third.
चतुर्थः, °र्णी, °र्णं, chaturthāḥ, ī, am,	
पुरीयः, °या, °यं, turīyah, ā, am,	} the fourth.
तृष्णः, °र्णी, °र्णं, túryah, ā, am,	
पंचमः, °मी, °मं, pañchamāḥ, ī, am,	} the fifth.
षष्ठः, °ष्टी, °ष्टं, shashṭhāḥ, ī, am,	
सप्तमः, °मी, °मं, saptamāḥ, ī, am,	} the seventh.
अष्टमः, °मी, °मं, ashṭamāḥ, ī, am,	
नवमः, °मी, °मं, navamāḥ, ī, am,	} the eighth.
दशमः, °मी, °मं, daśamāḥ, ī, am,	
एकादशः, °शी, °शं, ekādaśāḥ, ī, am,	} the eleventh.
नवदशः, °शी, °शं, navadaśāḥ, ī, am,	
जनविंशतिः, °शी, °शं, ānaviṁśāḥ, ī, am,	} the nineteenth.
जनविंशतितमः, °मी, °मं, ānaviṁśatitamāḥ, ī, am,	
विंशः, °शी, °शं, viṁśāḥ, ī, am (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, viṁśatitamāḥ, ī, am,	
त्रिंशः, °शी, °शं, trimśāḥ, ī, am,	} the thirtieth.
त्रिंशतमः, °मी, °मं, trimśattamāḥ, ī, am,	
चत्वारिंशः, °शी, °शं, chatvāriṁśāḥ, ī, am,	} the fortieth.
चत्वारिंशतमः, °मी, °मं, chatvāriṁśattamāḥ, ī, am,	
पञ्चाशः, °शी, °शं, pañchāśāḥ, ī, am,	} the fiftieth.
पञ्चाशतमः, °मी, °मं, pañchāśattamāḥ, ī, am,	

**षष्ठितमः**: *shashṭitamāḥ*, the sixtieth\*.

**एकषष्ठितमः**: *ekashashṭitamāḥ*, } the sixty-first.  
**एकषष्ठः**: *ekashashṭāḥ*,

**सप्ततितमः**: *saptatitamāḥ*, the seventieth.

**एकसप्ततितमः**: *ekasaptatitamāḥ*, } the seventy-first.  
**एकसप्तः**: *ekasaptatāḥ*,

**अश्शीतितमः**: *aśītitamāḥ*, the eightieth.

**एकाश्शीतितमः**: *ekāśītitamāḥ*, } the eighty-first.  
**एकाश्शीतः**: *ekāśītāḥ*,

**नवतितमः**, °मी, °मं, *navatitamāḥ*, i, am, the ninetieth.

**एकनवतितमः**: *ekanavatitamāḥ*, } the ninety-first.  
**एकनवतः**: *ekanavatāḥ*,

**शततमः**, °मी, °मं, *śatatamāḥ*, i, am, the hundredth. (Pāṇ. v. 2, 57.)

**एकशततमः**: *ekaśatatamāḥ*, the hundred and first.

**सहस्रतमः**: *sahasratamāḥ*, the thousandth.

. . § 260. Numerical Adverbs and other Derivatives.

**सकृत् sakṛit**, once.

**एकथा ekadhā**, in one way.

**द्विः dviḥ**, twice.

**द्विधा dvidhā** or **द्वेधा dvedhā**, in two ways.

**त्रिः triḥ**, thrice.

**त्रिधा tridhā** or **त्रेधा tredhā**, in three ways.

**चतुः chatuh**, four times.

**चतुर्था chaturdhā**, in four ways.

**पञ्चकृत्वः pañchakṛitvah**, five times.

**पञ्चधा pañchadhā**, in five ways.

**षट्कृत्वः shaṭkṛitvah**, six times, &c.

**षोडां shodhā**, in six ways, &c. (or **षड्धा**?)

**एकशः ekaśah**, one-fold.

**द्विशः dviśah**, two-fold.

**त्रिशः triśah**, three-fold, &c. (Pāṇ. v. 4, 43.)

**द्वयं dvayam** or **द्वितयं dvitayam**, a pair. (Pāṇ. v. 2, 42.)

**त्रयं trayam** or **त्रितयं tritayam** or **त्रयी trayī**, a triad.

**चतुर्षयं chatushṭayam**, a tetrad.

**पञ्चतयं pañchatayam**, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as **पञ्चतयाः pañchatayāḥ** or **पञ्चतये pañchataye** (§ 283).

**पञ्चत् pañchat**, a pentad, **दशत् daśat**, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

\* The ordinals from sixty admit of one form only, that is तमः: *tamāḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as **शततमः**: *śatatamāḥ* only (Pāṇ. v. 2, 57).

## CHAPTER VI.

## PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

*Personal Pronouns.*Base (in composition) मद् *mad* and  
अस्मद् *asmad*.Base (in composition) त्रद् *tvad* and  
युष्मद् *yushmad*.

## SINGULAR.

N. आहं *ahám*, I  
 A. मां *mádm*, मा *mád*, me  
 I. मया *máyād*, by me  
 D. मयं *máhyam*, मे *me*, to me  
 Ab. मत् *mát*, from me  
 G. मम *máma*, मे *me*, of me  
 L. मयि *máyi*, in me

त्वं *tvám*, thou  
 त्वां *tvádm*, त्वा *tvád*, thee  
 त्वया *tváyād*, by thee  
 तुभ्यं *túbhýam*, ते *te*, to thee  
 त्वत् *tvát*, from thee  
 त्वा *tváva*, ते *te*, of thee  
 त्वयि *tváyi*, in thee

## DUAL.

N. आवां *dvádm*, we two  
 A. आवां *dvádm*, नौ *nau*, us two  
 I. आवाभ्यां *dvábhyádm*, by us two  
 D. आवाभ्यां *dvábhyádm*, नौ *nau*, to us two  
 Ab. आवाभ्यां *dvábhyádm*, from us two  
 G. आवयोः *dváyoh*, नौ *nau*, of us two  
 L. आवयोः *dváyoh*, in us two

युवां *yuvádm*, you two  
 युवां *yuvádm*, वां *vám*, you two  
 युवाभ्यां *yuvábhyádm*, by you two  
 युवाभ्यां *yuvábhyádm*, वां *vádm*, to you two  
 युवाभ्यां *yuvábhyádm*, from you two  
 युवयोः *yuváyoh*, वां *vádm*, of you two  
 युवयोः *yuváyoh*, in you two

## PLURAL.

N. अयं *vayám*, we  
 A. अस्मान् *asmán*, नः *nah*, us  
 I. अस्माभिः *asmábhíh*, by us  
 D. अस्माभ्यं *asmábhyam*, नः *nah*, to us  
 Ab. अस्मत् *asmát*, from us  
 G. अस्माकं *asmákam*, नः *nah*, of us  
 L. अस्मासु *asmásu*, in us

यूयं *yúyám*, you  
 युष्मान् *yushmán*, वः *vah*, you  
 युष्माभिः *yushmábhíh*, by you  
 युष्माभ्यं *yushmábhyam*, वः *vah*, to you  
 युष्मत् *yushmát*, from you  
 युष्माकं *yushmákam*, वः *vah*, of you  
 युष्मासु *yushmásu*, in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vádm*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as ए *cha*, and, आ *vá*, or, एव *eva*, indeed, ह *ha*, आह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. vi. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáḥ</i>	सा <i>sá</i>	तद् <i>tát</i>	ते <i>té</i>	ताः <i>táḥ</i>	तानि <i>táni</i>
A. तं <i>tám</i>	ता॑ <i>táṁ</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táḥ</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया॑ <i>táyā</i>	तेन <i>téna</i>	तैः <i>taīḥ</i>	ताभिः <i>tábhih</i>	तैः <i>taīḥ</i>
D. तस्मै॑ <i>tásmai</i>	तस्यै॑ <i>tásyai</i>	तस्मै॑ <i>tásmai</i>	तेष्यः॑ <i>tébhyah</i>	ताभ्यः॑ <i>tábhyaḥ</i>	तेष्यः॑ <i>tébhyah</i>
Ab. तस्मात्॑ <i>tásmāt</i>	तस्यात्॑ <i>tásyāt</i>	तस्मात्॑ <i>tásmāt</i>	तेष्यः॑ <i>tébhyah</i>	ताभ्यः॑ <i>tábhyaḥ</i>	तेष्यः॑ <i>tébhyah</i>
G. तस्य॑ <i>tásya</i>	तस्यात्॑ <i>tásyāt</i>	तस्य॑ <i>tásya</i>	तेषां॑ <i>téshám</i>	तासां॑ <i>tásám</i>	तेषां॑ <i>téshám</i>
L. तस्मिन्॑ <i>tásmin</i>	तस्यां॑ <i>tásyám</i>	तस्मिन्॑ <i>tásmin</i>	तेषु॑ <i>téshu</i>	तासु॑ <i>tásu</i>	तेषु॑ <i>téshu</i>

MASC.	DUAL.	NEUT.
N. A. तौ॑ <i>taú</i>	ते॑ <i>té</i>	ते॑ <i>té</i>
I. D. Ab. ताभ्यां॑ <i>tábhýám</i>	ताभ्यां॑ <i>tábhýám</i>	ताभ्यां॑ <i>tábhýám</i>
G. L. तयोः॑ <i>táyoh</i>	तयोः॑ <i>táyoh</i>	तयोः॑ <i>táyoh</i>

§ 263. Base (in composition) त्यद् *tyad*.

SINGULAR.			PLURAL.		
N. स्यः॑ <i>syáḥ</i>	स्या॑ <i>syá</i>	त्यत्॑ <i>tyát</i>	त्ये॑ <i>tyé</i>	त्याः॑ <i>tyáḥ</i>	त्यानि॑ <i>tyáni</i>
A. त्यां॑ <i>tyám</i>	त्यां॑ <i>tyám</i>	त्यत्॑ <i>tyát</i>	त्यान्॑ <i>tyán</i>	त्याः॑ <i>tyáḥ</i>	त्यानि॑ <i>tyáni</i>
I. त्येन॑ <i>tyéna</i>	त्यया॑ <i>tyáyā</i>	त्येन॑ <i>tyéna</i>	त्यैः॑ <i>tyaīḥ</i>	त्याभिः॑ <i>tyábhih</i>	त्यैः॑ <i>tyaīḥ</i>
D. त्यस्मै॑ <i>tyásmai</i>	त्यस्य॑ <i>tyásyai</i>	त्यस्मै॑ <i>tyásmai</i>	त्येष्यः॑ <i>tyébhyah</i>	त्याभ्यः॑ <i>tyábhyaḥ</i>	त्येष्यः॑ <i>tyébhyah</i>
Ab. त्यस्मात्॑ <i>tyásmāt</i>	त्यस्यात्॑ <i>tyásyāt</i>	त्यस्मात्॑ <i>tyásmāt</i>	त्येष्यः॑ <i>tyébhyah</i>	त्याभ्यः॑ <i>tyábhyaḥ</i>	त्येष्यः॑ <i>tyébhyah</i>
G. त्यस्य॑ <i>tyásya</i>	त्यस्यात्॑ <i>tyásyāt</i>	त्यस्य॑ <i>tyásya</i>	त्येषां॑ <i>tyéshám</i>	त्यासां॑ <i>tyásám</i>	त्येषां॑ <i>tyéshám</i>
L. त्यस्मिन्॑ <i>tyásmin</i>	त्यस्यां॑ <i>tyásyám</i>	त्यस्मिन्॑ <i>tyásmin</i>	त्येषु॑ <i>tyéshu</i>	त्यासु॑ <i>tyásu</i>	त्येषु॑ <i>tyéshu</i>

  

MASC.	DUAL.	NEUT.
N. A. त्यौ॑ <i>tyaú</i>	त्ये॑ <i>tyé</i>	त्ये॑ <i>tyé</i>
I. D. Ab. त्याभ्यां॑ <i>tyábhýám</i>	त्याभ्यां॑ <i>tyábhýám</i>	त्याभ्यां॑ <i>tyábhýám</i>
G. L. तयोः॑ <i>tyáyoh</i>	तयोः॑ <i>tyáyoh</i>	तयोः॑ <i>tyáyoh</i>

## Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय् *īya*.

मदीयः॑, °या, °यं, *madíyah*, *yá*, *yam*, mine.

त्वदीयः॑, °या, °यं, *tvadíyah*, *yá*, *yam*, thine.

तदीयः॑, °या, °यं, *tadíyah*, *yá*, *yam*, his, her, its.

ज्ञासदीयः॑, °या, °यं, *asmadíyah*, *yá*, *yam*, our.

युष्मदीयः॑, °या, °यं, *yushmadíyah*, *yá*, *yam*, your.

तदीयः॑, °या, °यं, *tadíyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः॑ \* *mámákah*, mine; तावकः॑ *távákah*, thine; आस्माकः॑ *ásmákah*, our; यौप्लाकः॑ *yaushmákah*, your. Likewise

\* Pāṇ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकोनः *māmakīnah*, mine; तावकोनः *tāvakīnah*, thine; आस्माकोनः *āsmākīnah*, our; यौज्ञाकोणः *yaushmākīṇah*, your.

### Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitavān*, I chose it myself, thou chodest it thyself, he chose it himself; स्वयं वृतवती *svayam vṛitavatī*, she chose it herself; स्वयं वृतवंतः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahmaṇ* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānam ātmānū paśya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषं ज्ञात्वा *ātmano dosham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशागम्य मृताः *ātmano dēśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāh*, *svām*, is a reflexive adjective, corresponding to Latin *suus*, *sua*, *suum*. स्वं पुरं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

### Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

MASC.	SINGULAR. FEM.	NEUT.	MASC.	PLURAL. FEM.	NEUT.
N. एथः <i>eshāḥ</i>	एथा <i>eshā</i>	एतत् <i>etāt</i>	एते <i>etē</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etām</i>	एतां <i>etām</i>	एतत् <i>etāt</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etēna</i>	एतया <i>etāyā</i>	एतेन <i>etēna</i>	एतैः <i>etāih</i>	एताभिः <i>etābhīḥ</i>	एतैः <i>etāih</i>
D. एतस्मै <i>etāsmai</i>	एतस्यै <i>etāsyai</i>	एतस्मै <i>etāsmai</i>	एतेभ्यः <i>etēbhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etēbhyaḥ</i>
Ab. एतस्मात् <i>etāsmāt</i>	एतस्याः <i>etāsyāḥ</i>	एतस्मात् <i>etāsmāt</i>	एतेभ्यः <i>etēbhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etēbhyaḥ</i>
G. एतस्य <i>etāsyā</i>	एतस्याः <i>etāsyāḥ</i>	एतस्य <i>etāsyā</i>	एतेषां <i>etēshām</i>	एतासां <i>etāśām</i>	एतेषां <i>etēshām</i>
L. एतस्मिन् <i>etāsmīn</i>	एतस्यां <i>etāsyāṁ</i>	एतस्मिन् <i>etāsmīn</i>	एतेषु <i>etēshū</i>	एतासु <i>etāśū</i>	एतेषु <i>etēshū</i>

MASC.	DUAL. FEM.	NEUT.
N. A. एतौ <i>etāū</i>	एते <i>etē</i>	एते <i>etē</i>
I. D. Ab. एताभ्यां <i>etābhyaṁ</i>	एताभ्यां <i>etābhyaṁ</i>	एताभ्यां <i>etābhyaṁ</i>
G. L. एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. I, 171.)

MASC.	SINGULAR. FEM.	NEUT.	MASC.	PLURAL. FEM.	NEUT.
N. अयं <i>ayām</i>	इयं <i>iyām</i>	इदं <i>idām</i>	इमे <i>imē</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imām</i>	इमां <i>imām</i>	इदं <i>idām</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anēna</i>	अनया <i>anāyā</i>	अनेन <i>anēna</i>	अभिः <i>ebhīḥ</i>	आभिः <i>ābhīḥ</i>	एभिः <i>ebhīḥ</i>
D. अस्मै <i>asmāi</i>	अस्यै <i>asyāi</i>	अस्मै <i>asmāi</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyāḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्या <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyāḥ</i>
G. अस्य <i>asyā</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyā</i>	एषां <i>eshām</i>	आसां <i>āśām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyāṁ</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshū</i>	आसु <i>āśū</i>	एषु <i>eshū</i>

## DUAL.

MASC.	FEM.	NEUT.
N.A.V. इमौ <i>imai</i>	इमे <i>ime</i>	इमे <i>ime</i>
I.D.Ab. आभ्यां <i>ābhýám</i>	आभ्यां <i>ābhýám</i>	आभ्यां <i>ābhýám</i>
G.L. अनयोः <i>anayoh</i>	अनयोः <i>anayoh</i>	अनयोः <i>anayoh</i>

§ 270. एतद् *etad* and इदं *idám*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

## SINGULAR.

MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A. एन एनम् <i>enam</i>	एनां एनाम् <i>enám</i>	एनत् एनत् <i>enat</i>	A. एनान् <i>enán</i>	एनाः एनाः <i>endáḥ</i>	एनानि एनानि <i>enáni</i>
I. एनेन एनेन <i>enena</i>	एनया एनया <i>enayá</i>	एनेन एनेन <i>enena</i>			

## DUAL.

MASC.	FEM.	NEUT.
A. एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L. एनयोः <i>enayoh</i>	एनयोः <i>enayoh</i>	एनयोः <i>enayoh</i>

Ex. अनेन आकरणमधीतं एनं छंदोऽध्यापय *anena ryákaranaṁ adhitān, enam chhando 'dhyā-*  
*paya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभृतं स्वं *anayoh paritram kulam, enayoh prabhútum svam*,  
the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

## SINGULAR.

MASC.	FEM.	NEUT.
N. असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adáḥ</i>
A. अमूं <i>amúm</i>	अमूं <i>amúm</i>	अदः <i>adáḥ</i>
I. अमुना <i>amúnā</i>	अमुया <i>amuyá</i> (Rv. 1. 29, 5)	अमुना <i>amúnā</i>
D. अमुच्ये <i>amúshmai</i>	अमुच्ये <i>amúshyai</i>	अमुच्ये <i>amúshmai</i>
Ab. अमुच्यात् <i>amúshmáṭ</i>	अमुच्यात् <i>amúshyáṭ</i>	अमुच्यात् <i>amúshmáṭ</i>
G. अमुच्य <i>amúshya</i>	अमुच्या <i>amúshyáḥ</i>	अमुच्य <i>amúshyu</i>
L. अमुच्यन् <i>amúshmin</i>	अमुच्यां <i>amúshyám</i>	अमुच्यन् <i>amúshmin</i>

## PLURAL.

MASC.	FEM.	NEUT.
N. अमूः <i>amáḥ</i>	अमूः <i>amáḥ</i>	अमूनि <i>amúni</i>
A. अमून् <i>amún</i>	अमूः <i>amáḥ</i>	अमूनि <i>amíndi</i>
I. अमीभिः <i>amíbbih</i>	अमूभिः <i>amúbbih</i>	अमीभिः <i>amíbbih</i>
D. Ab. अमीभ्यः <i>amíbbhyáḥ</i>	अमूभ्यः <i>amúbbhyáḥ</i>	अमीभ्यः <i>amíbbhyáḥ</i>
G. अमीषां <i>amíshám</i>	अमूषां <i>amúshám</i>	अमीषां <i>amíshám</i>
L. अमीषु <i>amíshu</i>		अमीषु <i>amíshu</i>

## DUAL.

MASC. FEM. NEUT.

N. A.V. अमूं <i>amú</i>	I.D. Ab. अमूर्यां <i>amúbhýám</i>	G. L. अमूयोः <i>amúyoh</i>
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*Relative Pronoun.*

§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yád</i>	या॑ <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yádm</i>	यां॑ <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	येया <i>yáyád</i>	येन <i>yéna</i>	यैः <i>yáiḥ</i>	याभिः <i>yábhīḥ</i>	यैः <i>yáiḥ</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáḥ</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáḥ</i>	यस्य <i>yásya</i>	येषां॑ <i>yéshám</i>	यासां॑ <i>yásám</i>	येषां॑ <i>yéshám</i>
L. यस्मिन् <i>yásmin</i>	यस्यां॑ <i>yásyám</i>	यस्मिन् <i>yásmin</i>	येषु॑ <i>yéshu</i>	यासु॑ <i>yásu</i>	येषु॑ <i>yéshu</i>

## DUAL.

MASC.	FEM.	NEUT.
N. A.V. यौ <i>yau</i>	ये॑ <i>yé</i>	ये॑ <i>yé</i>
I. D. Ab. याभ्यां॑ <i>yábhyaám</i>	याभ्यां॑ <i>yábhyaám</i>	याभ्यां॑ <i>yábhyaám</i>
G. L. ययोः <i>yáyoḥ</i>	ययोः <i>yáyoḥ</i>	ययोः <i>yáyoḥ</i>

*Interrogative Pronouns.*

§ 273. Base (in composition) किं *kím*, Who or which?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का॑ <i>kád</i>	किं॑ <i>kím</i>	के॑ <i>ké</i>	काः॑ <i>káh</i>	कानि॑ <i>káni</i>
A. कं <i>kám</i>	कां॑ <i>kádm</i>	किं॑ <i>kím</i>	कान्॑ <i>kán</i>	काः॑ <i>káh</i>	कानि॑ <i>káni</i>
I. केन <i>kéna</i>	कया॑ <i>káyád</i>	केन <i>kéna</i>	कै॑ <i>káiḥ</i>	काभिः॑ <i>kábhīḥ</i>	कै॑ <i>káiḥ</i>
D. कस्मै॑ <i>kásmai</i>	कस्यै॑ <i>kásyai</i>	कस्मै॑ <i>kásmai</i>	केभ्यः॑ <i>kébhyaḥ</i>	काभ्यः॑ <i>kábhyaḥ</i>	केभ्यः॑ <i>kébhyaḥ</i>
Ab. कस्मात्॑ <i>kásmát</i>	कस्याः॑ <i>kásyáḥ</i>	कस्मात्॑ <i>kásmát</i>	केभ्यः॑ <i>kébhyaḥ</i>	काभ्यः॑ <i>kábhyaḥ</i>	केभ्यः॑ <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः॑ <i>kásyáḥ</i>	कस्य <i>kásya</i>	केषां॑ <i>késhám</i>	कासां॑ <i>kásám</i>	केषां॑ <i>késhám</i>
L. कस्मिन्॑ <i>kásmin</i>	कस्यां॑ <i>kásyám</i>	कस्मिन्॑ <i>kásmin</i>	केषु॑ <i>késhu</i>	कासु॑ <i>kásu</i>	केषु॑ <i>késhu</i>

## DUAL.

MASC.	FEM.	NEUT.
N.A. कौ॑ <i>kaú</i>	के॑ <i>ké</i>	के॑ <i>ké</i>
I. D. Ab. काभ्यां॑ <i>kábhyám</i>	काभ्यां॑ <i>kábhyám</i>	काभ्यां॑ <i>kábhyám</i>
G. L. कयोः॑ <i>káyoḥ</i>	कयोः॑ <i>káyoḥ</i>	कयोः॑ <i>káyoḥ</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pān. v. 3, 71). त्वयका॑ *tvayakd*, By thee! instead of त्वया॑ *tvayā*. मुवकयोः॑ *yuvakayōḥ*, Of you two! अस्मकाभिः॑ *asmakábhīḥ*, With us! अयकं॑ *ayakam*. अस्मकौ॑ *asakau*, &c. (See Siddh.-Kaum. vol. i. p. 706.)

*Compound Pronouns.*

§ 275. By adding दृश् *driś*, दृशा *driśa*, or दृष्ट *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

- तादृश् *tádriś*, तादृशा *tádriśa*, तादृष्ट *tádriksha*, such like.
- स्तादृश् *etádriś*, स्तादृशा *etádriśa*, स्तादृष्ट *etádriksha*, this like.
- यादृश् *yádriś*, यादृशा *yádriśa*, यादृष्ट *yádriksha*, what like.
- ईदृश् *ídriś*, ईदृशा *ídriśa*, ईदृष्ट *ídriksha*, this like.
- कीदृश् *kídriś*, कीदृशा *kídriśa*, कीदृष्ट *kídriksha*, What like ?

These are declined in three genders, forming the feminine in इ i. तादृक् *tádrik*, m. n.; तादृशी *tádriśi*, f.; or तादृशः, °शी, °शं, *tádriśah*, l. am. Similarly formed are मादृश् *mádriśa*, त्वादृश् *tvádriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>távat</i> , so much,	}	declined like nouns in वत् <i>vat</i> (§ 187).
स्तावत् <i>etávat</i> , so much,		
यावत् <i>yávat</i> , as much,		

  

इयत् <i>íyat</i> , so much,	}	इयान् <i>íyán</i> , इयती <i>íyatī</i> , इयत् <i>íyat</i> .
कियत् <i>kíyat</i> , How much ?		

Note—On the declension of कति *káti*, How many? तति *táti*, so many, and यति *yáti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or चपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *káchit*, किंचित् *kimchit*, some one; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काच्चन *káchana*, किंचन *kimchana*, some one.

कोऽपि *ko'pi*, कापि *kápi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadá*, When ? कदाचित् *kadáchit*, कदाचन *kadáchana*, once; क्वा *kva*, Where ? न क्वापि *na kvápi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : सो यः, या या, यद्यद् *yo yah, yd yd, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

*Pronominal Adjectives.*

§ 278. Under the name of *Sarvāñdman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्वे *sarva*, all ; 2. विश्वे *viśva*, all ; 3. उभे *ubha*, two ; 4. उभये *ubhaya*, both ; 5. अन्ये *anya*, other ; 6. अन्यतरे *anyatara*, either ; 7. इतरे *itara*, other ; 8. त्वा *tva*, other (some add त्वत् *tvat*, other) ; 9. words formed by the suffixes डारा *tara* and डामा *tama*, such as 9. कातरा *katara*, Which of two? 10. कातमा *katama*, Which of many? 10. सम् *sama*, all ; 11. सिम् *sima*, whole ; 12. नेम् *nema*, half ; 13. एक् *eka*, one ; 14. पूर्वे *pūrva*, east or prior ; 15. पर् *para*, subsequent ; 16. अवर् *avara*, west or posterior ; 17. दक्षिणा *dakṣiṇā*, south or right ; 18. उत्तरा *uttara*, north or subsequent ; 19. अपर् *apara*, other or inferior ; 20. अधर् *adhara*, west or inferior ; 21. स्वा *sva*, own ; 22. अंतरा *antara*, outer, (except अंतरा पूः *antard pūḥ*, suburb,) or lower (scil. garment).

If सम् *sama* means equal or even, it is not a pronominal adjective ; nor दक्षिणा *dakṣiṇā*, if it means clever ; nor स्वा *sva*, if it means kinsman or wealth ; nor अंतरा *antara*, if it means interval, &c. ; nor any of the seven from पूर्वे *pūrva* to अधर् *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गाथकाः *dakṣiṇā gāthakāḥ*, clever minstrels ; उत्तरा : कुरवः *uttardā kuravaḥ*, the northern Kurus, (a proper name) ; प्रभूताः स्ताः *prabhūtāḥ svāḥ*, great treasures (Kās. I. I. 35) ; ग्रामयोरंतरे चसति *grāmayor antare vasati*, he lives between the two villages.

## MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वेः <i>sárvah</i> *	सर्वैः <i>sárvau</i>	सर्वे <i>sárve</i>
A. सर्वाम् <i>sárvam</i>	सर्वौ <i>sárvau</i>	सर्वान् <i>sárván</i>
I. सर्वेणा <i>sárvēṇā</i>	सर्वैभ्यां <i>sárvábhyám</i>	सर्वैः <i>sárvaiḥ</i>
D. सर्वेस्मै <i>sárvasmai</i>	सर्वैभ्यां <i>sárvábhyám</i>	सर्वैभ्यः <i>sárvebhyah</i>
Ab. सर्वेस्मात् <i>sárvasmát</i>	सर्वैभ्यां <i>sárvábhyám</i>	सर्वैभ्यः <i>sárvebhyah</i>
G. सर्वेस्य <i>sárvasya</i>	सर्वैयोः <i>sárvayoh</i>	सर्वैषां <i>sárveshám</i>
L. सर्वेस्मिन् <i>sárvasmin</i>	सर्वैयोः <i>sárvayoh</i>	सर्वैषु <i>sárveshu</i>
V. सर्वे <i>sárvā</i>	सर्वैः <i>sárvau</i>	सर्वे <i>sárve</i>

## FEMININE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वीः <i>sárvā</i>	सर्वैः <i>sárve</i>	सर्वीः <i>súrvāḥ</i>
A. सर्वौ <i>sárvām</i>	सर्वैः <i>sárve</i>	सर्वौः <i>sárvāḥ</i>

\* Accent, Pāṇ. vi. I, 191.

I. सर्वेया <i>sárvayā</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वाभिः <i>sárvábhiḥ</i>
D. सर्वेस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वाभ्यः <i>sárvábhyāḥ</i>
Ab. सर्वेस्याः <i>sárvasydh</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वाभ्यः <i>sárvábhyāḥ</i>
G. सर्वेस्याः <i>sárvasydh</i>	सर्वयोः <i>sárvayoh</i>	सर्वासां <i>sárvásám</i>
L. सर्वेस्यां <i>sárvasyám</i>	सर्वयोः <i>sárvayoh</i>	सर्वासु <i>sárvásu</i>

## NEUTER.

## SINGULAR.

N.A.V. सर्वे *sárvam*

## DUAL.

सर्वे *sárve*

## PLURAL.

सर्वाणि *sárváni*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त *t* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyah*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhábhyám*, G. L. उभयोः *ubhayoh*; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayah*, °यी -yī, °यं -yam, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

## MASCULINE.

## SINGULAR.

N. उभयः *ubhayah*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayán*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्ते *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyah*, &c.

§ 282. The nine words from पूर्वे *púrvā* to अन्तर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smát* or अत् *at* ; in the Loc. Sing. स्मिन् *smin* or इ.

## SINGULAR.

N. पूर्वैः *púrvah*

## DUAL.

A. पूर्वैः *púrvam*पूर्वौ *púrvau*

## PLURAL.

I. पूर्वेण *púrveṇa*पूर्वौ *púrvau*पूर्वैः *púrvān*D. पूर्वेस्मै *púrvesmái*पूर्वौभ्यां *púrvábhyám*पूर्वैःभ्यः *púrvaiḥbhyaḥ*Ab. पूर्वेस्मात् *púrvesmádt* or पूर्वैत् *púrváit*पूर्वौभ्यां *púrvábhyám*पूर्वैःभ्यः *púrvaiḥbhyaḥ*G. पूर्वेस्य *púrvesy*पूर्वौयोः *púrvayoh*पूर्वैःयोः *púrvayoh*L. पूर्वेस्मिन् *púrvesmin* or पूर्वे *púrve*पूर्वौयोः *púrvayoh*पूर्वैःयोः *púrvayoh*

§ 283. The following words may likewise take अः *aḥ* or इः *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charame* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितीयी *dvitayī*, and similar words in तय *taya* ; त्रितयः *tritayah*, three-fold ; त्रितीये *tritaye* or त्रितीयाः *tritayāḥ*.

**द्वयः** *dvayah*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayah*.

**अल्पः** *alpah*, few, अल्पे *alpe* or अल्पाः *alpdh*.

**अर्धः** *ardhah*, half, अर्धे *ardhe* or अर्धाः *ardhdh*.

**कतिपयः** *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipaydh*.

**नेमः** *nemah*, half, नेमे *neme* or नेमाः *nemadh*.

In all other cases these words are regular, like कांतः *kántah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कांतः *kánta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *svā*.

#### MASCULINE.

##### SINGULAR.

N. द्वितीयः *dvitīyah*

A. द्वितीयं *dvitīyam*

I. द्वितीयेन *dvitīyenā*

D. द्वितीयाय *dvitīyāya* or द्वितीयस्मै *dvitīyasmai* द्वितीयाभ्यां *dvitīyabhyām* द्वितीयेभ्यः *dvitīyebhyāḥ*

Ab. द्वितीयात् *dvitīyat* or द्वितीयस्मात् *dvitīyasmāt* द्वितीयाभ्यां *dvitīyabhyām* द्वितीयेभ्यः *dvitīyebhyāḥ*

G. द्वितीयस्य *dvitīyasya*

L. द्वितीये *dvitīye* or द्वितीयस्मिन् *dvitīyasmīn* द्वितीयोः *dvitīyayoh*

##### DUAL.

द्वितीयौ *dvitīyau*

द्वितीयौ *dvitīyau*

द्वितीयान् *dvitīyán*

द्वितीयाभ्यां *dvitīyabhyām* द्वितीयैः *dvitīyaiḥ*

##### PLURAL.

द्वितीयाः *dvitīyāḥ*

द्वितीयान् *dvitīyān*

द्वितीयाभ्यां *dvitīyabhyām*

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words :

Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. I., 29).

The same at the end of compounds such as मासपूर्वः *másapúrvah*, a month earlier ; Dat. मासपूर्वाय *másapúrvāya* (Pāṇ. I. I., 30).

Likewise in Dvandvas; पूर्वापराणां *púrvāparāṇām*, of former and

later persons (Pāṇ. I. I., 31), though in the Nom. Plur. these Dvandvas may take इः *i*: पूर्वापरे *púrvāpare*

पूर्वापरः *púrvāparāḥ*. Only in compounds expressive of points of the compass,

such as उत्तरपूर्वे *uttara-púrva*, north-east, the last element may throughout take the pro-

nominal terminations (Pāṇ. I. I., 28).

#### Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्रा *tra*, with a locative meaning.

• 3. दा *dā*, with a temporal meaning ; also raised to दानीं *dānīm*.

4. तात् *tāt*, with a locative meaning.

5. या *tha*, with a meaning of modality; likewise यं *tham* and य ि *tha*.
6. सात् *sät*, expressive of effect.
7. आ *a* and आहि *ahi*, local.
8. फि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *iti*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मतः *mattah*, from me. अस्मतः *asmattah*, from us. भवतः *bhavattaḥ*, from your Honour. पूर्वतः *púrvataḥ*, before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayataḥ*, on both sides. परितः *paritah*, all round. ग्रामतः *grámataḥ*, from the village. अज्ञानतः *ajñánataḥ*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadánīm*. यदा *yaddā*, when. कदा *kaddā*, When? अन्यदा *anyaddā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekaddā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idánīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *práktāt*, in front.

Frequently after a base in सः:

पुरस्तात् *purastāt*, before. अधरस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिष्टात् *upariṣṭāt*, above.

5. या *tha*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *svarthā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛthā*, vainly (?). Or यं *tham*, in कथं *katham*, How? इत्यं *ittham*, thus. Or य ि *tha*, in आय *atha*, thus.

6. सात् *sät*, effective.

राजसात् *rásasát*, (राजेऽधीनं *rásjo 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasát*, reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ *a* and आहि *ahi*, local.

दक्षिणाहि *dakshināhi*, in the South, or दक्षिणा *dakshinā*. उत्तराहि *uttardhi*, in the North, or उत्तरा *uttara*. अंतरा *antarā* (or °रं -*ram*, or °रे -*re*, or °रेण -*rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुः *purā* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)

Adverbs such as मुद्धा *mudhā*, in vain, मृश्छा *mṛishhā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतहि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यहि *yarhi*, wherefore.  
तरहि *tarhi*, therefore, at that time, (Wilson.)

9. तर *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. हा *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

## CHAPTER VII.

### CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmaipada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)  
Ex. ददाति *daddti*, he gives.
2. The *Ātmanepada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)  
Ex. आदते *ādatte*, he takes.

Note.—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमि भेषति *bhúmim manthati*, he shakes the earth; मांसं खादति *mánsam khádati*, he eats meat; ग्राममतति *gránam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhate*, he grows; स्पदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *shete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or *anuddatta-it* (Pāṇ. I. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadīn, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e. g. अतिहसति *yatihasanti*, they laugh at each other (Pāṇ. I. 3, 15, vārt. I, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like द्वायते *tráyate*, he protects, are Ātmanepadīn (i. e. used in the Ātmanepada), though they govern an accusative; e. g. द्वायस्व मां *tráyasya mám*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी ने, to lead, is used as Parasmaipada in such expressions as गंड विनयति *gañdam vinayati*\*, he carries off a swelling; but as Ātmanepada, in क्रोधं विनयते *kroḍham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Ātm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृद्धते *avridhat*, Par., or अवर्धिष्ट *avardhishṭa*, Ātm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Ātmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Ātmanepada, and prefixes य *yā* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Ātmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

### I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ĀTMANEPADA.
1. The Present (Lat)	भवामि <i>bhávami</i>	भवे <i>bháve</i>
2. The Imperfect (Lan)	अभवते <i>ábhavam</i>	अभवे <i>ábhave</i>
3. The Optative (Lin)	भवेयं <i>bháveyam</i>	भवेय <i>bháveya</i>
4. The Imperative (Loṭ)	भवानि <i>bháváni</i>	भवे <i>bhávai</i>

### II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ĀTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhúva</i>	बभूवे <i>babhúvē</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayám babhúva</i>	चोरयां चक्रे <i>chorayám chakrē</i>
7. The First Aorist (Luṇ)	अबोधिष्ट <i>ábodhisham</i>	अभविष्टि <i>ábhavishi</i>
8. The Second Aorist (Lui)	अभूवं <i>ábhúvam</i>	असिष्टे <i>ásiche</i>
9. The Future (Lrit)	भविष्यामि <i>bhavishyámi</i>	भविष्ये <i>bhavishyé</i>

\* Cf. Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lřin)	अभविष्यं <i>ábhavishyam</i>	अभविष्ये <i>ábhavishyē</i>
11. The Periphrastic Future (Lut)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Âśir liñ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhavishiyā</i>
13. The Subjunctive (Let) occurs in the Veda only.		

*Signification of the Tenses and Moods.*

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छः *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
- Wish ; e.g. भवानिहासीत *bhaván ihásīta*, Let your honour sit here!
- Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhíyīya, uta tarkam adhíyīya*, Shall I study the Veda or shall I study logic?
- Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapárago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brâhman.
- Condition ; e.g. दंडश्चेत्प्रभवेत्प्रोक्ते विनाशयेयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yah paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचत विप्रेभ्यस्तत्तद्धामतासः *yad yad rocheta viprebhyaḥ tat tad dadyād amatsaraḥ*, whatever pleases the Brâhmans let one give that to them not niggardly.
- It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्यान् अहथे *yach cha tvam evam kuryān na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निदेरन्नाश्चयं *yat tādṛisāḥ kriṣṇam ninderann āścharyam*, that such persons should revile Kriṣṇa, is wonderful.
- The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्मुक्तां *ichchhāmi bhavān bhuṅktām*, I wish your honour may eat.
- The Reduplicated Perfect denotes something absolutely past.
- Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवाश्चेद्वर्षिष्यति भान्यं वप्त्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमज्जं दास्यति *yávaj-jívam annam dásyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future ; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139) ; e. g. सुवृश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvrishiś ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future ; e. g. जयोधां आः प्रयातासि *ayodhyām śvah prayatāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general ; e. g. श्रीमान्भूयात् *śrimān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long !
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

## CHAPTER VIII.

### SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrāś*, भ्राश् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *trut*, लष् *lash* belong to the Bhû and Div classes ; भ्राश्यते *bhrāśate* or भ्राश्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तंभ् *stambh*, स्तुभ् *stumbh*, स्कंभ् *skambh*, स्तुभ् *skumbh* belong to the Su and Kṛi classes ; स्कुनोति *skunoti* or स्तुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* ; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम् *áchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्छुः *chichy-úḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in **ा a**.
- II. Bases which in the modified tenses end in any letter but **ा a**.

This second division is subdivided into,

- II a. Bases which insert नु *nu*, उ *u*, or नी *ni*, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

### I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भावादि *bhvádi*, because the first verb in their lists is भू *bhú*, to be).

  - a. ा *a* is added to the last letter of the root.
  - b. The vowel of the root takes Guṇa, where possible (i. e. long or short *i, u, ri*, if final ; short *i, u, ri, li*, if followed by one consonant).

- Ex. जुध् *budh*, to know; जोधति *bódh-a-ti*, he knows. भू *bhú*, to be; भवति *bháv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति *bháváyati*, he causes to be ; desideratives, बुभूषति *bubhúshati*, he wishes to be, from भू *bhú*; intensives in the Ātmanepada, बेभिद्याते *bebhidýáte*, he cuts much ; and denominatives, नमस्यति *namasyáti*, he worships, लोहितायति *lohitáyáti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tuddádi*, because the first root in their lists is तुद् *tud*, to strike).

  - a. ा *a* is added to the last letter of the root.
  - b. Before this ा *a*, final इ *i* and ई *ii* are changed to इय *iy*.

उ <i>u</i> and ऊ <i>au</i>	to उय <i>uy</i> .
ऋ <i>ri</i>	to रिय <i>riy</i> .
ॠ <i>ri</i>	to इर <i>ir</i> (§ 110).

Ex. तुद् *tud*, to strike; तुदति *tud-á-ti*. रि *ri*, to go; रियति *riy-á-ti*. नु *nu*, to praise ; नुवति *nuv-á-ti*. भू *mri*, to die; म्रियते *mriy-á-te*. कृ *kri*, to scatter ; किरति *kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate ा *a* ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *diváddi*, because the first root in their lists is दिव *div*, to play).

  - a. य *ya* is added to the last letter of the root.

Ex. नह् *nah*, to bind; नहति *náh-ya-ti*. जुध् *budh*, to awake; जुधति *búdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churddi*, because the first root in their lists is चुर् *chur*, to steal).

a. अय् *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *däl-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, और् *ri*, लू *li*, these vowels take Guṇa, while और् *ri* becomes ईर् *ir*.

Ex. श्लिष् *ślīsh*, to embrace; श्लेषयति *slesh-áya-ti*. चुर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कृत् *krit*, to praise; कौर्तयति *kirt-áya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, और् *ri*, and लूर् *ri*, take Vṛiddhi.

Ex. ज़ीज्रि, to grow old; ज्ञाययति *jrāy-áya-ti*. मी *mī*, to walk; माययति *māy-áya-ti*. पूर्हि, to hold; धारयति *dhār-áya-ti*. पूरि, to fill; पारयति *pār-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय् *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय् *aya*.

## II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *ni*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *ni* is raised to ना *nā* in the Kṛi, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svāddi*, because the first root in their lists is सु *su*).

सु *su* is added to the last letter of the root, before strong terminations,  
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.  
सुनोमि *su-no-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanāddi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,  
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máh*, 1st pers. plur. Pres.  
तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, क्रि *kri*, करोमि *karomi*, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्र्यादि *kryāddi*, because the first root in their lists is क्री *kri*).

नी *nī* is added to the last letter of the root, before strong terminations,  
ना *nā* before weak terminations,  
न् *n* before strong terminations beginning with vowels.

Ex. क्री *kri*, to buy ; क्रीणोमः *kri-ni-máh*, 1st pers. plur. Pres.  
क्रीणोमि *kri-nā-mi*, 1st pers. sing. Pres.  
क्रीणांति *kri-n-ánti*, 3rd pers. plur. Pres.

## II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adāddi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ;  
and in the contact of vowels with vowels, vowels with consonants,  
consonants with vowels, and consonants with consonants, the phonetic  
rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Gunा where  
possible (§ 296, I. b).

Ex. लिह् *lih*, to lick : लिहः *lih-máh*, we lick ; लेहि *leh-mi*, I lick ; लेहि॒शि॑ *lék-shi*,  
thou lickest (§ 127) ; लीढ़ *lidhá*, you lick (§ 128) ; जलेद् *álet*, thou lickedst  
(§ 128).

The accent is on the first vowel of the terminations, except in case of  
weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is जु हु, जुहोति *juhōti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. जु हु, to sacrifice: जुहुमः *ju-hu-máḥ*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. vi. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhāti*; दधति *dádhati* (Pāṇ. vi. 1, 189–190). Whether this rule extends to the Optative Ātmanepada is doubtful. We find in the Rig-veda both *dádhita* and *dadhītā*. Prof. Benfey, who at first accentuated *dadhītā*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Āgama sīyūṭ is, no doubt, *avidyamānavat svaravidhau* (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *īta* is to be treated as *ajādi*, beginning with a vowel, or whether the termination is *ta* with Āgama *ī*. I adopt the former view, and see it confirmed by the Pratyudāharanā given in vi. 1, 189. For if *yāt* of *dad-yāt* is no longer *ajādi*, then *īta* in *dád-īta* must be *ajādi* on the same ground. The reduplicated verbs *bhī*, *hrī*, *bhṛī*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jdgri* have the Udātta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhārti*, but बिभ्रति *bibhrati* (Pāṇ. vi. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रु॒ रुध् *rudh*, रुणाद्धि *runāddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to ना *na*.

Ex. यु॒ युज् *yuj*, to join: यु॒ यु॑ न्-ज्-माह् *yu-ñ-j-máḥ*, we join; यु॒ न॑ यु॒ ना॑ नी॑ *yu-ná-j-ni*, I join.

The accent falls on ना *na*, wherever it appears, unless it is attracted by the augment.

#### *First Division.*

Bhû class, with native grammarians, Bhvâdi, I class.

Tud class, — — — Tudâdi, VI class.

Div class, — — — Divâdi, IV class.

Chur class, — — — Churâdi, X class.

#### *Second Division.*

Su class, with native grammarians, Svâdi, V class.

Tan class, — — — Tanâdi, VIII class.

Krî class, — — — Kryâdi, IX class.

Ad class, — — — Adâdi, II class.

Hu class, — — — Juhotyâdi, III class.

Rudh class, — — — Rudhâdi, VII class.

## CHAPTER IX.

## AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ a as their initial augment. This अ a has the accent. Thus from बुध budh, Present बोधामि bódhámi; Imperfect अबोध्य abodham.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

अ a with अ a, or आ ā, = आ ā.

अ a with इ i, ई ī, ए e, or ऐ ai, = ऐ ai.

अ a with उ u, ऊ ū, औ o, or औ au, = औ au.

अ a with चू ?i, or चू ?i, = आर ār.

From अर्च arch, अर्चति archati, he praises, आर्चत् árchat, he praised.

From ईक्ष iksh, ईक्षते ikshate, he sees, ईक्षत् aikshata, he saw.

From उन्द und, उन्ति unatti, he wets, आ॒न॒त् aúnat, he wetted.

From चूर्चिति richchhati, he goes, आचूर्चत् árchchhat, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा mā (Pāṇ. vi. 4, 74). मा भवान् कार्शित् mā bhavān kárshit, Let not your Honour do this! or मा स्त करोत् mā sma karot, May he not do it!

## Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

*General Rules of Reduplication.*

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

**बुध् budh** = बुबुध् *bubudh*. भू bhū is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धृ *dhl*, to shake, = दुधृ *dudhl*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह h by ज j. (Pāṇ. VII. 4, 62.)

कुट् *kut*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *kruś*, to shout, = चुक्रुश् *chukrus*.

क्षिप् *kship*, to throw, = चक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्धे *spardh*, to strive, = पस्पर्धे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

च्छयृ *śchyut*, to drop, = चुच्छयृ *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmri*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kri*, to buy, = चक्री *chikri*.

सूद् *sidd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए e or ऐ ai, it becomes इ i; if it is ओ o or औ au, it becomes उ u.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौहूक् *dhauk*, to approach, = दुदौक् *duḍhauk*.

§ 310. Roots with final ए e, ऐ ai, ओ o, are treated like roots ending in आ ā, taking अ a in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadħau*.

गै *gai*, to sing, = जगै *jagau*.

ओ *śo*, to sharpen, = शशौ :

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. vi. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयाज् <i>iyája</i> , to sacrifice, (for याज् <i>yayája</i> .)	इन् <i>ij</i> .	(इन् <i>ij</i> .)	
वच् <i>vach</i> = उवाच् <i>uvácha</i> , to speak.	उच् <i>uch</i> .	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद् <i>uváda</i> , to say.	उद् <i>ud</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप् <i>uvápa</i> , to sow.	उप् <i>up</i> .	(उप् <i>up</i> .)	
वश् <i>vas</i> = उवाश् <i>uváša</i> , to wish.	उश् <i>us</i> .	(उश् <i>us</i> .)	
वस् <i>vas</i> = उवास् <i>uvásá</i> , to dwell.	उस् <i>us</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह् <i>uváha</i> , to carry.	उह् <i>uh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> ‡ = उवाय् <i>uváya</i> , to weave.	उय् <i>uy</i> or उव् <i>uv</i>   .	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच् <i>vivyádcha</i> , to surround.	विविच् <i>vivich</i> .	(विच् <i>vich</i> .)	
व्यध् <i>vyadh</i> = विव्याध् <i>vivyádha</i> , to strike.	विविध् <i>vividh</i> .	(विध् <i>vidh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pāṇ. vii. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्वाप् <i>sushvápa</i> , to sleep.	सुसुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
स्वी <i>svi</i> = शुशाव् <i>śusáva</i> , to swell¶.	शुश् <i>śuśu</i> .	(शू <i>śu</i> .)	
व्ये <i>vye</i> = विव्याय् <i>vivyády</i> , to cover.	विवी <i>vivi</i> .	(वी <i>vī</i> .)	
ज्या <i>jyd</i> = जिज्यौ <i>jijyáú</i> , to grow old.	जिजी <i>jiji</i> .	(जी <i>ji</i> .)	
ह्वे <i>hve</i> = जुहाव् <i>juháva</i> , to call (Pāṇ. vi. 1, 33).	जुहु <i>juhú</i> .	(हू <i>hū</i> .)	
पाय् <i>pyáy</i> = पिप्ये <i>pipyé</i> , to grow fat (Pāṇ. vi. 1, 29).	पिपी <i>pipi</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह् <i>jugrádhā</i> , to take.	जग्रह् <i>jugrih</i> .	(ग्रह् <i>grih</i> .)	
व्रश् <i>vraśch</i> = वव्रश् <i>vavráscha</i> , to cut (Pāṇ. vi. 1, 17).	वव्रश् <i>vavriśch</i> .	(वृश् <i>vriśch</i> .)	
प्रछ् <i>prachh</i> = पप्रछ् <i>papráchchha</i> , to ask.	पप्रछ् <i>paprachchh</i> .	(पृछ् <i>prichchh</i> .)	
भ्रज् <i>bhraj</i> = बध्नज् <i>babhrájja</i> , to fry.	बध्नज् <i>babhrajj</i> .	(भृज् <i>bhrijj</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. i. 2, 5.)

Roots beginning with व् *va*, but ending in double consonants, do not change व् *va* to उ *u*. Ex. ववृते *vavrité*; ववृषे *vavridhé*.

§ 312. Roots beginning with short व् *a*, and ending in a single consonant, contract व् *a* + व् *a* into वा *ā*.

आद् *ad*, to eat, = आद् *ād*.

\* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. ii. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववृः *vavuh* (Pāṇ. vi. 1, 40).

|| Pāṇ. vi. 1, 38, 39.

¶ Or शिष्माय *śisváya* (Pāṇ. vi. 1, 30).

§ 313. Roots beginning with short अ a, and ending with more than one consonant, prefix आन् *ān*. (Pāṇ. VII. 4, 71.)

अर्च arch = आनर्च *ānárch*. (Also आश् *aś* (Su), आनशे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. The root चूरि forms the base of the reduplicated perfect as चार् *ār*. Other roots beginning with चूरि prefix आन् *ān*. (Pāṇ. VII. 4, 71.)

चूर्ज् *rij*, to obtain, = आनृज् *ān-rij*. चूरु *ridh*, to thrive, = आनृष् *ānridh*.

These roots are treated in fact as if they were अर्च arch, अर्ध ardha, &c.

§ 315. Roots beginning with इ i or उ u (not prosodically long), contract इ + इ *i+i* and उ + उ *u+u* into ई *i* and ऊ *u*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य y and च v are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

इष् *ish* = ईष्टुः *īsh-ātuh*, they two have gone.

= इयेष् *iy-ēsh-a* (Guṇa), I have gone.

उख् *ukh* = ऊख्तुः *ūkh-ātuh*, they two have withered.

= ऊवोख् *uv-ōkh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

#### *Special Rules of Reduplication.*

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चूरि, चूरि, whether final or medial, are represented in reduplication by अ a.
2. In the bases of the Hu class, final चूरि and चूरि (they do not occur as medial) are represented in reduplication by इ i.

#### REDUPLICATED PERFECT.

भृ bhṛi, to bear, = बभार *babbhára*.

सृ sṛi, to go, = ससार *sasára*.

हृ hṛi, to take, = जहार *jahára*.

#### HU CLASS. PRESENT, &c.

भृ bhṛi = विभर्ति *bibhárti*.

सृ sṛi = सिसति *sísatí*.

हृ hṛi = जिहर्ति *jiharti*.

The root चूरि, to go, forms इयति *īy-arti*; पृ प्रि, to fill, पिपति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekkti*, नेनिक्ति *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *mā*, to measure, and हा *hā*, to go, of the Hu class take इ i in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā*, मिमीते *mimīté*; हा *hā*, जिहीते *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान् *jaghána*. Likewise in the desiderative जिघासति *jíghámsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jigháya*. Likewise in the desiderative जिघीषति *jíghískati*, and the intensive जेघीयते *jeghílyáte*. (Pāṇ. VII. 3, 56.)

**जि ji**, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jígishati*; but not in the intensive, which is always जेजीयते *jejtyáte*. (Pán. VII. 3, 57.)

**चि chi**, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechtyáte* only. (Pán. VII. 3, 58.)

### Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ a (First Division), or नु nu, उ u, नी ni (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे áthe as the termination of the 2nd pers. dual Átm., and learning that the आ á of आथे áthe is changed to इ i after bases in अ a (Pán. VII. 2, 81), it is simpler to take इथे ithe as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे bodhethé, द्विषाथे dvisháthe, मिमाथे mimáthe, without asking at first any questions as to how they came to be what they are.

### FIRST DIVISION.

#### *Bhú, Tud, Div, and Chur Classes.*

##### PARASMAIPADA.

##### ÂTMANE PADĀ.

Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
१. अमि ami	म् m	इयं iyam	अनि ani	इः i	इः i	इय iya	ए e
२. सि si	: h	इः ih	— *	से se	आः tháh	इथाः itháh	स्वa svā
३. ति ti	त् t	इत् it	तु tu *	ते te	ता ta	इता ita	तां tám
१. अवः avah	अव ava	इव iva	अव ava	अवहे avahē	अवहि avahi	इयहि ivahi	अवहै avahai
२. थः thah	तं tam	इतं itam	तं tam	इथे ithe	इथां ithám	इयां iyáthám	इयां iyáthám
३. तः tah	तां tám	इतां itám	तां tám	इते ite	इतां itám	इयतां iyátám	इतां itám
१. अमः amah	अम ama	इमima	अम ama	अमहे amahē	अमहि amahi	इमहि imahi	अमहै amahai
२. थः tha	तं ta	इतं ita	तं ta	थे dhve	ध्वं dhvam	इध्वं idhvam	ध्वं dhvam
३. नि nti	न् n	इनुः iyuh	नु ntu	ने nte	न्ता nta	इरन् iran	नां ntám

\* In the second and third persons तात् tát may be used as termination after all verbs, if the sense is benedictive.

## SECOND DIVISION.

PARASMAIPADA.				ÂTMANEPAADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
१. मि mi	अम् am	यां yám	आनि áni	ए e	इ i	ईय् tya	ऐ ai
२. सि si	: h	या: yáh	हि hi <sup>1</sup>	से se	था: tháh	ईथा: étháh	स्वा sva
३. ति ti	त् t	यात् yát	तु tu	ते te	ता ta	ईत् ita	तां tám
१. वः vah	व va	याव् yáva	आव् áva	घहे vahé	घहि vahi	ईघहि évahí	आवहै ávahai
२. थः thah	तं tam	यातं yátam	तं tam	आथे áthe	आथां áthám	ईयाथां éyáthám	आथां áthám
३. तः tah	तां tám	यातायात्ताम्	तां tám	आते áte	आतां átám	ईयातां éyátám	आतां átám
१. मः mah	म ma	याम् yáma	आम् áma	महे mahé	महि mahi	ईमहि émahi	आमहै ámahai
२. घ tha	तं ta	यात् yáta	तं ta	ध्वे dhve	ध्वं dhvam	ईध्वं édhvam	ध्वं dhvam
३. अंति anti <sup>2</sup>	अन् an <sup>3</sup>	युः yuh	अंत् antu <sup>2</sup>	आते ate	आत् ata	ईरन् éran	आतां atám

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि hi is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि dhi (Pâñ. vi. 4, 101. See No. 162). The verb हु hu, though ending in a vowel, takes धि dhi instead of हि hi, for the sake of euphony. (Pâñ. vi. 4, 101.)

Krî verbs ending in consonants form the 2nd pers. sing. imp. in आन् ána. (See No. 155. Pâñ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when अ u is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त् abhyasta, i. e. reduplicated bases, take अति ati and अत् atu.

Note 3—in the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and चिद् vid, to know, take उः uh, before which, verbs ending in a vowel, require Guṇa. उः uh is used optionally after verbs in आ á, and after द्विष् dvish, to hate. (Pâñ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmane pada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmane pada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâtha.

PARASMAIPADA.  
Present.

Root.	VERBAL BASE.	स्विं amि	स्वि शि	ति ति	स्वः avahि	पः thahि	नः taḥि	अमः amahि	ष था	निक nti
भू- <i>bhu-</i>	भूवि <i>bhūvāni</i>	भूविसि <i>bhūvāsi</i>	भूवति <i>bhūvati</i>	भूवतः <i>bhūvataḥ</i>	भूवतः <i>bhūvataḥ</i>	भूवतः <i>bhūvataḥ</i>	भूवतः <i>bhūvataḥ</i>	भूवतः <i>bhūvataḥ</i>	भूवति <i>bhūvanti</i>	भूवति <i>bhūvanti</i>
तुद्- <i>tud-</i>	तुदानि <i>tudāni</i>	तुदसि <i>tudāsi</i>	तुदति <i>tudāti</i>	तुदः <i>tudāḥ</i>	तुदः <i>tudāḥ</i>	तुदः <i>tudāḥ</i>	तुदः <i>tudāḥ</i>	तुदः <i>tudāḥ</i>	तुदति <i>tudānti</i>	तुदति <i>tudānti</i>
दीव्य- <i>div-</i>	दीव्यानि <i>divyāni</i>	दीव्यसि <i>divyāsi</i>	दीव्यति <i>divyāti</i>	दीव्यः <i>divyāḥ</i>	दीव्यः <i>divyāḥ</i>	दीव्यः <i>divyāḥ</i>	दीव्यः <i>divyāḥ</i>	दीव्यः <i>divyāḥ</i>	दीव्यति <i>divyānti</i>	दीव्यति <i>divyānti</i>
चोरय- <i>choraya-</i>	चोरयानि <i>chorayāni</i>	चोरयसि <i>chorayāsi</i>	चोरयति <i>chorayāti</i>	चोरयः <i>chorayāḥ</i>	चोरयः <i>chorayāḥ</i>	चोरयः <i>chorayāḥ</i>	चोरयः <i>chorayāḥ</i>	चोरयः <i>chorayāḥ</i>	चोरयति <i>chorayānti</i>	चोरयति <i>chorayānti</i>
		स्वि mi	स्वि śi	स्वः vaḥ	पः thah	नः taḥ	अः mah	ष था	निक anti	
				ति ti						
सु- <i>sun-</i>	सुनोनि <i>sunōni</i>	सुनोनि <i>sunōni</i>	सुनोनि <i>sunutāḥ</i>	सुनुः <sup>1</sup> <i>sunutāḥ</i>	सुनुः <sup>2</sup> <i>sunutāḥ</i>	सुनुः <sup>2</sup> <i>sunutāḥ</i>	सुनुः <sup>2</sup> <i>sunutāḥ</i>	सुनुः <sup>2</sup> <i>sunutāḥ</i>	सुनंति <i>sunvānti</i>	सुनंति <i>sunvānti</i>
तन्- <i>tan-</i>	तनु तनो <i>tanu tanō</i>	तनोनि <i>tanōni</i>	तनोनि <i>tanutāḥ</i>	तनुः <sup>3</sup> <i>tanutāḥ</i>	तनुः <sup>4</sup> <i>tanutāḥ</i>	तनुः <sup>4</sup> <i>tanutāḥ</i>	तनुः <sup>4</sup> <i>tanutāḥ</i>	तनुः <sup>4</sup> <i>tanutāḥ</i>	तनवंति <i>tanvānti</i>	तनवंति <i>tanvānti</i>
क्रो- <i>krō-</i>	क्रोणी क्रोणा क्रीणा <i>krōṇī krōṇā krīṇā</i>	क्रोणानि <i>krōṇāni</i>	क्रोणानि <i>krōṇātāḥ</i>	क्रोणोः <i>krōṇātāḥ</i>	क्रोणोः <i>krōṇātāḥ</i>	क्रोणोः <i>krōṇātāḥ</i>	क्रोणोः <i>krōṇātāḥ</i>	क्रोणोः <i>krōṇātāḥ</i>	क्रोणंति <i>krōṇānti</i>	क्रोणंति <i>krōṇānti</i>
जह- <i>ad-</i>	जह जह- <i>ad ad-</i>	जहानि <i>adāni</i>	जहानि <i>adātāḥ</i>	जहः <i>adāḥ</i>	जहः <i>adāḥ</i>	जहः <i>adāḥ</i>	जहः <i>adāḥ</i>	जहः <i>adāḥ</i>	जहंति <i>adānti</i>	जहंति <i>adānti</i>
जुह- <i>juh-</i>	जुहु जुहो <i>juhu juho</i>	जुहेनि <i>juhōni</i>	जुहेनि <i>juhōtāḥ</i>	जुहुः <i>juhutāḥ</i>	जुहुः <i>juhutāḥ</i>	जुहुः <i>juhutāḥ</i>	जुहुः <i>juhutāḥ</i>	जुहुः <i>juhutāḥ</i>	जुहुति <i>juhutānti</i>	जुहुति <i>juhutānti</i>
रुन्ध- <i>rundh-</i>	रुन्ध रुन्ध- <i>rundh rundh-</i>	रुन्धानि <i>rundhāni</i>	रुन्धानि <i>rundhātāḥ</i>	रुन्धः <i>rundhāḥ</i>	रुन्धः <i>rundhāḥ</i>	रुन्धः <i>rundhāḥ</i>	रुन्धः <i>rundhāḥ</i>	रुन्धः <i>rundhāḥ</i>	रुन्धन्ति <i>rundhānti</i>	रुन्धन्ति <i>rundhānti</i>

1 Or सुनुः sunutāḥ. See No. 139.

2 Or सुनुः sunutāḥ.

3 Or तनुः tanutāḥ.

4 Or तनुः tanutāḥ.

5 See § 321, note 2.

PARASMAIPADA.  
Imperfect.

Root.	VERBAL BASE.										
	First Division.	॑ m	: h	॒ t	॒ वा	॒ वा ava	॒ तं tam	॒ तं tām	॒ तम् ama	॒ तं ta	॒ तं n
भव <i>bhāv</i>	भवत्वं <i>abhavam</i>	भवतः <i>abhavah</i>	भवत् <i>abhavat</i>	भवत्वाव <i>abhavāvā</i>	भवत्वं <i>abhavatam</i>	भवत्वां <i>abhavāntam</i>	भवत्वाम् <i>abhavāma</i>	भवत्वात् <i>abhavātām</i>	भवत्वात् <i>abhavāta</i>	भवत्वात् <i>abhavātām</i>	भवत्वात् <i>abhavātām</i>
तुद <i>tud</i>	तुदत्वं <i>ātudam</i>	तुदः <i>ātudah</i>	तुदत् <i>ātudat</i>	तुदत्वाव <i>ātudāvā</i>	तुदत्वं <i>ātudatam</i>	तुदत्वां <i>ātudatām</i>	तुदत्वाम् <i>ātudāma</i>	तुदत्वात् <i>ātudatāt</i>	तुदत्वात् <i>ātudatāt</i>	तुदत्वात् <i>ātudatāt</i>	तुदत्वात् <i>ātudatāt</i>
दीय <i>divyā</i>	दीयत्वं <i>ādīvyam</i>	दीयः <i>ādīvyah</i>	दीयत् <i>ādīvyat</i>	दीयत्वाव <i>ādīvyāvā</i>	दीयत्वं <i>ādīvyatam</i>	दीयत्वां <i>ādīvyatām</i>	दीयत्वाम् <i>ādīvyāma</i>	दीयत्वात् <i>ādīvyatāt</i>	दीयत्वात् <i>ādīvyatāt</i>	दीयत्वात् <i>ādīvyatāt</i>	दीयत्वात् <i>ādīvyatāt</i>
चोर <i>choraya</i>	चोरत्वं <i>āchorayam</i>	चोरः <i>āchorayah</i>	चोरत् <i>āchorayat</i>	चोरत्वाव <i>āchorayāvā</i>	चोरत्वं <i>āchorayatam</i>	चोरत्वां <i>āchorayatām</i>	चोरत्वाम् <i>āchorayāma</i>	चोरत्वात् <i>āchorayatāt</i>	चोरत्वात् <i>āchorayatāt</i>	चोरत्वात् <i>āchorayatāt</i>	चोरत्वात् <i>āchorayatāt</i>
	Second Division.	॑ अ am	॑ : h	॑ व va	॑ तं t	॑ तं tam	॑ तं tām	॑ तं tām	॑ तं ta	॑ तं an	
सु <i>su</i>	सुनवत्वं <i>āsunavam</i>	सुनोः <i>āsunoh</i>	सुनोप <i>āsunot</i>	सुनुव <sup>1</sup> <i>āsunuvā</i>	सुनुतं <i>āsunutam</i>	सुनुतां <i>āsunutām</i>	सुनुतम् <sup>2</sup> <i>āsunutāma</i>	सुनुतात् <i>āsunutātām</i>	सुनुतात् <i>āsunutātām</i>	सुनुतात् <i>āsunutātām</i>	सुनुतात् <i>āsunutātām</i>
तन् <i>tan</i>	तनवत्वं <i>ātanavam</i>	तनोः <i>ātanoh</i>	तनोप <i>ātanot</i>	तनुव <sup>3</sup> <i>ātanuvā</i>	तनुतं <i>ātanutam</i>	तनुतां <i>ātanutām</i>	तनुतम् <sup>4</sup> <i>ātanutāma</i>	तनुतात् <i>ātanutātām</i>	तनुतात् <i>ātanutātām</i>	तनुतात् <i>ātanutātām</i>	तनुतात् <i>ātanutātām</i>
क्री <i>kri</i>	क्रीणत्वं <i>ākrināvā</i>	क्रीणः <i>ākrinoh</i>	क्रीणाप <i>ākrināt</i>	क्रीणिव <i>ākrinīva</i>	क्रीणितं <i>ākrinītām</i>	क्रीणितां <i>ākrinītām</i>	क्रीणितम् <sup>5</sup> <i>ākrinītāma</i>	क्रीणितात् <i>ākrinītātām</i>	क्रीणितात् <i>ākrinītātām</i>	क्रीणितात् <i>ākrinītātām</i>	क्रीणितात् <i>ākrinītātām</i>
अद् अद् <i>ad ad</i>	अदत्वं <i>ādat</i>	अदः <i>ādatah</i>	अदत् <i>ādat</i>	अदुव <sup>6</sup> <i>āduvā</i>	अदुतं <i>ādutam</i>	अदुतां <i>ādutām</i>	अदुतम् <sup>7</sup> <i>ādutāma</i>	अदुतात् <i>ādutātām</i>	अदुतात् <i>ādutātām</i>	अदुतात् <i>ādutātām</i>	अदुतात् <i>ādutātām</i>
जुहु <i>juhu</i>	जुहत्वं <i>ājuhavam</i>	जुहोः <i>ājuhoh</i>	जुहत् <i>ājuhot</i>	जुहत्वाव <i>ājuhāvā</i>	जुहत्वं <i>ājuhutam</i>	जुहत्वां <i>ājuhutām</i>	जुहत्वाम् <i>ājuhutāma</i>	जुहत्वात् <i>ājuhutātām</i>	जुहत्वात् <i>ājuhutātām</i>	जुहत्वात् <i>ājuhutātām</i>	जुहत्वात् <i>ājuhutātām</i>
रुद्ध <i>rudh</i>	रुद्धत्वं <i>ārunadham</i>	रुद्धः <i>ārunat</i>	रुद्धत् <i>ārunat</i>	रुद्धत्वाव <i>ārunāvā</i>	रुद्धत्वं <i>ārunātām</i>	रुद्धत्वां <i>ārunātām</i>	रुद्धत्वाम् <i>ārunātāma</i>	रुद्धत्वात् <i>ārunātātām</i>	रुद्धत्वात् <i>ārunātātām</i>	रुद्धत्वात् <i>ārunātātām</i>	रुद्धत्वात् <i>ārunātātām</i>

PARASMAIPADA.  
Optative.

Root.	VERBAL BASE.								
•	First Division	इयं <i>iyan</i>	इः <i>ih</i>	इत् <i>it</i>	इत् <i>ita</i>	इतां <i>itam</i>	इता <i>ima</i>	इता <i>ita</i>	इतुः <i>iyuh</i>
भव् <i>bhū</i>	भवेत् <i>bháveytam</i>	भवेत् <i>bhávet</i>	भवेत् <i>bhávera</i>	भवेत् <i>bháretam</i>	भवेत् <i>bháretáum</i>	भवेत् <i>bhávemá</i>	भवेत् <i>bhávema</i>	भवेत् <i>bháveta</i>	भवेत् <i>bháveyuh</i>
तुद् <i>tuda</i>	तुदेयं <i>tudéyam</i>	तुदेत् <i>tudéti</i>	तुदेत् <i>tudére</i>	तुदेत् <i>tudétiám</i>	तुदेत् <i>tudétiúm</i>	तुदेत् <i>tudéma</i>	तुदेत् <i>tudéta</i>	तुदेत् <i>tudéyuh</i>	तुदेत् <i>tudéyuh</i>
दीक्षा <i>díkṣa</i>	दीक्षेयं <i>díkṣeyam</i>	दीक्षेत् <i>díkṣet</i>	दीक्षेत् <i>díkṣera</i>	दीक्षेत् <i>díkṣetam</i>	दीक्षेत् <i>díkṣetáum</i>	दीक्षेत् <i>díkṣemá</i>	दीक्षेत् <i>díkṣeta</i>	दीक्षेत् <i>díkṣeta</i>	दीक्षेत् <i>díkṣeyuh</i>
चोरय् <i>choraya</i>	चोरयेत् <i>choráyeyat</i>	चोरयेत् <i>choráyeva</i>	चोरयेत् <i>choráyetam</i>	चोरयेत् <i>choráyetam</i>	चोरयेत् <i>choráyétam</i>	चोरयेत् <i>choráyemá</i>	चोरयेत् <i>choráyeta</i>	चोरयेत् <i>choráyeyuh</i>	चोरयेत् <i>choráyeyuh</i>
	Second Division	यां <i>yám</i>	यात् <i>yátih</i>	यात् <i>yáta</i>	यात् <i>yáta</i>	यातां <i>yátam</i>	यातां <i>yátam</i>	यातां <i>yátam</i>	यातां <i>yátam</i>
सु <i>sunu</i>	सुनुयां <i>sunuyáam</i>	सुनुयाः <i>sunuyáh</i>	सुनुयाः <i>sunuyára</i>	सुनुयां <i>sunuyádám</i>	सुनुयां <i>sunuyádám</i>	सुनुयां <i>sunuyáma</i>	सुनुयां <i>sunuyáta</i>	सुनुयां <i>sunuyáuh</i>	सुनुयां <i>sunuyáuh</i>
तनु <i>tanu</i>	तनुयां <i>tanuyáam</i>	तनुयाः <i>tanuyáh</i>	तनुयाः <i>tanuyára</i>	तनुयां <i>tanuyádám</i>	तनुयां <i>tanuyádám</i>	तनुयां <i>tanuyáma</i>	तनुयां <i>tanuyáta</i>	तनुयां <i>tanuyáuh</i>	तनुयां <i>tanuyáuh</i>
क्रीणी <i>kriñ</i>	क्रीणीयां <i>kriñyáam</i>	क्रीणीयाः <i>kriñyáh</i>	क्रीणीयाः <i>kriñyára</i>	क्रीणीयां <i>kriñyádám</i>	क्रीणीयां <i>kriñyádám</i>	क्रीणीयाः <i>kriñyáma</i>	क्रीणीयाः <i>kriñyáta</i>	क्रीणीयाः <i>kriñyáuh</i>	क्रीणीयाः <i>kriñyáuh</i>
अद् <i>ad</i>	अद्यां <i>adyám</i>	अद्याः <i>adyáh</i>	अद्याः <i>adyára</i>	अद्यां <i>adyádám</i>	अद्यां <i>adyádám</i>	अद्याः <i>adyáma</i>	अद्याः <i>adyáta</i>	अद्याः <i>adyáuh</i>	अद्याः <i>adyáuh</i>
जुहु <i>juhu</i>	जुहुयां <i>juhuyáam</i>	जुहुयाः <i>juhuyáh</i>	जुहुयाः <i>juhuyára</i>	जुहुयां <i>juhuyádám</i>	जुहुयां <i>juhuyádám</i>	जुहुयाः <i>juhuyáma</i>	जुहुयाः <i>juhuyáta</i>	जुहुयाः <i>juhuyáuh</i>	जुहुयाः <i>juhuyáuh</i>
रुद्ध <i>rundh</i>	रुद्धां <i>rundhyáam</i>	रुद्धाः <i>rundhyáh</i>	रुद्धाः <i>rundhyáva</i>	रुद्धां <i>rundhyádám</i>	रुद्धां <i>rundhyádám</i>	रुद्धाः <i>rundhyáma</i>	रुद्धाः <i>rundhyáta</i>	रुद्धाः <i>rundhyáuh</i>	रुद्धाः <i>rundhyáuh</i>

PARASMAIPADA.  
Imperative.

Root.	VERBAL BASE.	PARASMAIPADA.									
		First Division.					Second Division.				
भव <i>bhāv</i>	भवानि <i>bhāvāni</i>	भव <i>bhāva</i>	भवतु <i>bhāvatu</i>	भवाव <i>bhāvāva</i>	भवतं <i>bhāvatam</i>	भवतां <i>bhāvatām</i>	भवत् <i>bhāvant</i>	भवत् <i>bhāvant</i>	भवत् <i>bhāvant</i>	भवत् <i>bhāvant</i>	भवत् <i>bhāvant</i>
तुद <i>tud</i>	तुदानि <i>tuddāni</i>	तुद <i>tudā</i>	तुदतु <i>tudātu</i>	तुदाव <i>tudāva</i>	तुदतं <i>tudātām</i>	तुदितम् <i>tuditām</i>	तुदता <i>tudatā</i>	तुदत् <i>tudant</i>	तुदत् <i>tudant</i>	तुदत् <i>tudant</i>	तुदत् <i>tudant</i>
दीव <i>div</i>	दीवानि <i>dīvāni</i>	दीव <i>dīvā</i>	दीवतु <i>dīvātu</i>	दीवाव <i>dīvāva</i>	दीवतं <i>dīvātām</i>	दीवात <i>dīvātām</i>	दीवात <i>dīvātām</i>	दीवात <i>dīvātām</i>	दीवात <i>dīvātām</i>	दीवात <i>dīvātām</i>	दीवात <i>dīvātām</i>
चोरय <i>choraya</i>	चोरयानि <i>chorayāni</i>	चोरय <i>choraya</i>	चोरयतु <i>chorayātu</i>	चोरयाव <i>chorayāva</i>	चोरयतं <i>chorayātām</i>	चोरयतां <i>chorayātām</i>	चोरयतां <i>chorayātām</i>	चोरयत <i>chorayata</i>	चोरयत <i>chorayata</i>	चोरयत <i>chorayata</i>	चोरयत <i>chorayata</i>
		आनि धी <i>dhī</i>	हि ही <i>hi hi</i>	आव द्वा <i>dvā</i>	हि ही <i>hi hi</i>	आव द्वा <i>dvā</i>	हि ही <i>hi hi</i>	आव द्वा <i>dvā</i>	हि ही <i>hi hi</i>	आव द्वा <i>dvā</i>	हि ही <i>hi hi</i>
		सुनवानि <i>sunāvāni</i>	सुनु <sup>1</sup> <i>sunū</i>	सुनोतु <i>sunōtu</i>	सुनवाव <i>sunāvāva</i>	सुनतं <i>sunātām</i>	सुनां <i>sunātām</i>	सुनवान <i>sunāvāna</i>	सुनुत <i>sunutā</i>	सुनुत <i>sunutā</i>	सुनुत <i>sunutā</i>
तन <i>tan</i>	तनवानि <i>tanāvāni</i>	तनु <i>tanū</i>	तनोतु <i>tanōtu</i>	तनवाव <i>tanāvāva</i>	तनतं <i>tanātām</i>	तनां <i>tanātām</i>	तनावाम <i>tanāvāma</i>	तनावाम <i>tanāvāma</i>	तनुत <i>tanutā</i>	तनुत <i>tanutā</i>	तनुत <i>tanutā</i>
क्रीणि <i>kriṇā</i>	क्रीणानि <i>kriṇāni</i>	क्रीणि <sup>2</sup> <i>kriṇī</i>	क्रीणिः <i>kriṇī</i>	क्रीणाव <i>kriṇāva</i>	क्रीणितं <i>kriṇītām</i>	क्रीणितां <i>kriṇītām</i>	क्रीणितां <i>kriṇītām</i>	क्रीणितां <i>kriṇītām</i>	क्रीणित <i>kriṇītā</i>	क्रीणित <i>kriṇītā</i>	क्रीणित <i>kriṇītā</i>
आद <i>ad</i>	आदानि <i>adāni</i>	आडि <sup>3</sup> <i>adāhi</i>	आड्टु <i>adattu</i>	आदाव <i>adāva</i>	आडं <i>adātām</i>	आजां <i>adātām</i>	आदाम <i>adāma</i>	आदाम <i>adāma</i>	आदाम <i>adāmā</i>	आदाम <i>adāmā</i>	आदाम <i>adāmā</i>
जुहु <i>juhu</i>	जुहवानि <i>juhāvāni</i>	जुहुषि <sup>4</sup> <i>juhūṣi</i>	जुहुतु <i>juhūtu</i>	जुहवाव <i>juhāvāva</i>	जुहुतं <i>juhūtām</i>	जुहुं <i>juhūtām</i>	जुहुतां <i>juhūtām</i>	जुहुतां <i>juhūtām</i>	जुहुत <i>juhūtā</i>	जुहुत <i>juhūtā</i>	जुहुत <i>juhūtā</i>
रुद्ध <i>rudh</i>	रुद्धानि <i>rudhāni</i>	रुद्धि <sup>5</sup> <i>rudhī</i>	रुद्धु <i>rudhū</i>	रुद्धाव <i>rudhāva</i>	रुद्धं <i>rudhātām</i>	रुद्धां <i>rudhātām</i>	रुद्धां <i>rudhātām</i>	रुद्धां <i>rudhātām</i>	रुद्धाम <i>rudhāma</i>	रुद्धाम <i>rudhāma</i>	रुद्धाम <i>rudhāma</i>

<sup>1</sup> From आधि, आधुरि *āpnuhi*, § 321, note 1.

<sup>2</sup> From आस, आशान *āśāna*, not आशीर्हि *āśīhi*; but 3rd pers. sing. आशानात् *āśāntu*, § 321, note 1.

<sup>3</sup> See § 321, instead of हि *hi*, § 321, note 1.

<sup>4</sup> See § 321, note 1. Cf. No. 192.

<sup>5</sup> See § 321, note 2.

ĀTMA-NEPA DA.  
Present.

Root.	VERBAL BASE.							
	First Division.	इं <sup>i</sup>	से se	ते te	अवहे avahē	इषे ithe	आमहे amāhe	ओ dhve ने nte
भव <i>bhū</i>	भवते <i>bhāvate</i>	भवते	भवावहे <i>bhāvāvahē</i>	भवेषे	भवामहे <i>bhāvāmahe</i>	भवते	भवाद्वे <i>bhāvādhevē</i>	भवते <i>bhāvante</i>
तुद <i>tud</i>	तुदते <i>tudatē</i>	तुदते	तुदावहे <i>tudāvahē</i>	तुदेषे	तुदामहे <i>tudāmahe</i>	तुदेते	तुदाद्वे <i>tudādhevē</i>	तुदते <i>tudāntē</i>
दीय <i>dīv</i>	दीयते <i>dīyatē</i>	दीयते	दीयावहे <i>dīyāvahē</i>	दीयेषे	दीयामहे <i>dīyāmahe</i>	दीयेते	दीयाद्वे <i>dīyādhevē</i>	दीयते <i>dīyāntē</i>
चोरय <i>choraya</i>	चोरयते <i>chorayatē</i>	चोरयते	चोरावहे <i>chorāvahē</i>	चोरयेषे	चोरामहे <i>chorāmahe</i>	चोरयते	चोरायद्वे <i>chorāyādhevē</i>	चोरयते <i>chorāyantē</i>
	Second Division.	एं <sup>e</sup>	से se	ते te	वहे vahē	आषे álhe	आगे dte	ओ mahe
सुन <i>sun</i>	सुनते <i>sunatē</i>	सुनते	सुनुवहे <sup>1</sup> <i>sunuvahē</i>	सुनाषे	सुनाते	सुनुवहे <sup>2</sup> <i>sunuvahē</i>	सुनुवे	सुनते <i>sunvatē</i>
तन <i>tan</i>	तनते <i>tanatē</i>	तनते	तनुषे <sup>3</sup> <i>tanuṣē</i>	तन्त्राषे	तन्त्राते	तनुष हे <sup>4</sup> <i>tanuṣahe</i>	तनुषे	तन्त्रते <i>tanvatē</i>
क्रीण <i>kri</i>	क्रीणते <i>kriṇatē</i>	क्रीणते	क्रीणिचहे <i>kriṇīcrahē</i>	क्रीणाषे	क्रीणाते	क्रीणिमहे <i>kriṇīmahe</i>	क्रीणवे	क्रीणते <i>kriṇātē</i>
अद <i>ad</i>	अदते <i>adatē</i>	अदते	अहरहे <i>aharhē</i>	अदाषे	अदाते	अहरहे	अद्वे	अदते <i>adatē</i>
जुहु <i>juhu</i>	जुहते <i>juhatē</i>	जुहते	जुहुवहे <i>juhuvahē</i>	जुहाषे	जुहाते	जुहुमहे <i>juhumāhe</i>	जुहुवे	जुहते <i>juhavatē</i>
रुद्ध <i>rundh</i>	रुद्धते <i>rundhatē</i>	रुद्धते	रुद्धवहे <i>rundhvahē</i>	रुधाषे	रुधाते	रुम्हहे <i>rummāhe</i>	रुद्धवे	रुद्धते <i>rundhātē</i>

1 Or सुनहे sunavite.

2 Or सुनहे sunavite.

3 Or तन्त्रहे tanvāhe.

4 Or तन्त्रहे tanvāhe.

ATMANEPADA.  
Imperfect.

Root.	VERBAL BASE.							
	First Division.	इः i	याः thāḥ	तः ta	अवाहि avahī	इषं ithām	इतां itām	अथाहि amahi इं dhvam न nta
भव् bhū	भवेत् bhavate	अभवत्याः abhvare	अभवत् abhatāḥ	अभवत् abhatāḥ	अभवत् विहि abhvavatih	अभवत्याम् abhvavatām	अभवत् विहि abhvavatih	अभवत् विहि abhvavatā
तुर् tud	तुर्ते ántade	तुर्त्याः ántudathāḥ	तुर्त्याः ántudata	तुर्त्याः ántudivahī	तुर्त्याः विहि ántudethām	तुर्त्याम् ántudatām	तुर्त्याम् ántudatām	तुर्त्याम् ántudatā
दिव् div	दीव्ये ádīye	दीव्याः ádīyate	दीव्याः ádīvaya	दीव्याः ádīryāvahī	दीव्याः विहि ádīryethām	दीव्याम् ádīryetām	दीव्याम् ádīryetām	दीव्याम् ádīryetā
चूर् chora	चूर्ये áchoraye	चूर्याः áchorayata	चूर्याः áchorayatāḥ	चूर्याः विहि áchorayāvahī	चूर्याः विहि áchorayethām	चूर्याम् áchorayetām	चूर्याम् áchorayetām	चूर्याम् áchorayanta
	Second Division.	इः i	याः thāḥ	तः ta	वहि vahī	जापाणं áthām	जापाणं áthām	महि mahī इं dhvam जन् atā
सु sun	सुन्ति ásunvi	सुन्तुष्याः ásunvithāḥ	सुन्तुष्याः ásunvithām	सुन्तुष्याः ásunvithām	सुन्तुष्याः विहि ásunvithām	सुन्तुष्याम् ásunvithām	सुन्तुष्याम् ásunvithām	सुन्तुष्याम् ásunvithā
तन् tan	तन्ति átanvi	तन्तुष्याः átanvithāḥ	तन्तुष्याः átanvithām	तन्तुष्याः átanvithām	तन्तुष्याः विहि átanvithām	तन्तुष्याम् átanvithām	तन्तुष्याम् átanvithām	तन्तुष्याम् átanvithā
क्री kri	क्रीणि क्रीण krīṇī krīṇ	क्रीणीष्याः ákrīṇī	क्रीणीष्याः ákrīṇītā	क्रीणीष्याः ákrīṇītāḥ	क्रीणीष्याः विहि ákrīṇītāḥ	क्रीणीष्याम् ákrīṇītām	क्रीणीष्याम् ákrīṇītām	क्रीणीष्याम् ákrīṇītā
आद् ad	आदि ádhi	आदाशाः ádhiḥ	आदाशाः ádhiḥ	आदाशाः ádhiḥ	आदाशाः विहि ádhiḥ	आदाशाम् ádhiḥ	आदाशाम् ádhiḥ	आदाशाम् ádhiḥ
जुह् juh	जुहि ájuhvi	जुहुष्याः ájuhuthāḥ	जुहुष्याः ájuhuthām	जुहुष्याः ájuhuthām	जुहुष्याः विहि ájuhuthām	जुहुष्याम् ájuhuthām	जुहुष्याम् ájuhuthām	जुहुष्याम् ájuhuthā
रुद् ruh	रुद्धि árundhi	रुद्धाः árunddhāḥ	रुद्धाः árunddhāḥ	रुद्धाः विहि árunddhāḥ	रुद्धाः विहि árunddhāḥ	रुद्धाम् árunddhām	रुद्धाम् árunddhām	रुद्धाम् árunddhā

<sup>1</sup> Or असुन्तुष्याः विहि ásunvithā.

<sup>2</sup> Or असुन्तुष्याः विहि ásunvithā.

<sup>3</sup> Or अतन्तुष्याः विहि átanvithā.

<sup>4</sup> Or अतन्तुष्याः विहि átanvithā.

## ÂTMANE PADĀ. Optative.

Root.	VERBAL BASE.	Optative.									
		First Division.					Second Division.				
भव <i>bhāv</i>	<i>bhāvaya</i>	इया: <i>iḥvāḥ</i>	इता: <i>iṭṭaḥ</i>	इवाह <i>iṿāḥ</i>	इपाणा <i>iṇyāṭhām</i>	इमाति <i>iṇyāṭhām</i>	इव्यामि <i>iḥvām</i>	भवेत् <i>bhāvet</i>	भवेत्वा <i>bhāvētām</i>	भवेत्वात् <i>bhāvētātām</i>	भवेत् <i>bhāvēt</i>
हुर् <i>tud</i>	<i>tudēya</i>	हुवेषः <i>tuṣeṇ</i>	भवेत् <i>bhāvētā</i>	भवेत् <i>bhāvētā</i>	हुवेषिः <i>tuṣeṇiḥ</i>	भवेषां <i>bhāvēṣātām</i>	हुवेषिः <i>tuṣeṇiḥ</i>	हुवेषां <i>tuṣeṇātām</i>	हुवेषां <i>tuṣeṇātātām</i>	हुवेषन् <i>tuṣeṇ</i>	हुवेषन् <i>tuṣeṇ</i>
दीव <i>dīvya</i>	<i>dīvyeyā</i>	दीवेषः <i>dīyeṣāḥ</i>	दीवेत् <i>dīyeṭā</i>	दीवेत् <i>dīyeṭā</i>	दीवेवेषिः <i>dīyeṭeṣiḥ</i>	दीवेषां <i>dīyeṣātām</i>	दीवेषिः <i>dīyeṣiḥ</i>	दीवेषां <i>dīyeṣātām</i>	दीवेषां <i>dīyeṣātātām</i>	दीवेषत् <i>dīyeṣ</i>	दीवेषत् <i>dīyeṣ</i>
चोर <i>chor</i>	<i>chorāyaya</i>	चोरेषाः <i>chorāyeṣāḥ</i>	चोरेत् <i>chorāyeṭa</i>	चोरेवति <i>chorāyevati</i>	चोरेषां <i>chorāyeṣātām</i>	चोरेषां <i>chorāyeṣātātām</i>	चोरेषिः <i>chorāyeṣiḥ</i>	चोरेषां <i>chorāyeṣātām</i>	चोरेषिः <i>chorāyeṣiḥ</i>	चोरेषत् <i>chorāyeṣ</i>	चोरेषत् <i>chorāyeṣ</i>
		इया: <i>iḥvāḥ</i>	इता: <i>iṭṭaḥ</i>	इवाह <i>iṿāḥ</i>	इपाणा <i>iṇyāṭhām</i>	इमाति <i>iṇyāṭhām</i>	इव्यामि <i>iḥvām</i>	सुन्वीपाणां <i>sunvīḍyātām</i>	सुन्वीपाणां <i>sunvīḍyātātām</i>	सुन्वीपाणं <i>sunvīḍyātām</i>	सुन्वीपाणं <i>sunvīḍyātātām</i>
सु <i>su</i>	<i>sunvīḍyā</i>	सुन्वीपाणः <i>sunvīḍyāḥ</i>	सुन्वीत <i>sunvīṭā</i>	सुन्वीत <i>sunvīṭā</i>	सुन्वीपाणिः <i>sunvīḍyātāḥ</i>	सुन्वीपाणां <i>sunvīḍyātātām</i>	सुन्वीपाणिः <i>sunvīḍyātāḥ</i>	तन्वीपाणां <i>tanvīḍyātātām</i>	तन्वीपाणां <i>tanvīḍyātātām</i>	तन्वीपाणं <i>tanvīḍyātām</i>	तन्वीपाणं <i>tanvīḍyātātām</i>
तन् <i>tan</i>	<i>tanvīḍyā</i>	तन्वीपाणः <i>tanvīḍyāḥ</i>	तन्वीत <i>tanvīṭā</i>	तन्वीत <i>tanvīṭā</i>	तन्वीपाणिः <i>tanvīḍyātāḥ</i>	तन्वीपाणां <i>tanvīḍyātātām</i>	तन्वीपाणिः <i>tanvīḍyātāḥ</i>	क्रीषीपाणां <i>krīṣyātātām</i>	क्रीषीपाणां <i>krīṣyātātām</i>	क्रीषीपाणं <i>krīṣyātām</i>	क्रीषीपाणं <i>krīṣyātātām</i>
क्रीणी <i>kriṇī</i>	<i>kriṇītāḥ</i>	क्रीणीपाणः <i>kriṇītāḥ</i>	क्रीणीत <i>kriṇīṭā</i>	क्रीणीत <i>kriṇīṭā</i>	क्रीणीपाणिः <i>kriṇīḍyātāḥ</i>	क्रीणीपाणां <i>kriṇīḍyātātām</i>	क्रीणीपाणिः <i>kriṇīḍyātāḥ</i>	क्रीणीपाणां <i>kriṇīḍyātātām</i>	क्रीणीपाणां <i>kriṇīḍyātātām</i>	क्रीणीपाणं <i>kriṇīḍyātām</i>	क्रीणीपाणं <i>kriṇīḍyātātām</i>
अदीप <i>adīyā</i>	<i>adītāḥ</i>	अदीपाणः <i>adīvāḥ</i>	अदीत <i>adīvātā</i>	अदीत <i>adīvātā</i>	अदीपाणिः <i>adīvāḍyātāḥ</i>	अदीपाणां <i>adīvāḍyātātām</i>	अदीपाणिः <i>adīvāḍyātāḥ</i>	अदीपाणां <i>adīvāḍyātātām</i>	अदीपाणां <i>adīvāḍyātātām</i>	अदीपाणं <i>adīvāḍyātām</i>	अदीपाणं <i>adīvāḍyātātām</i>
जुहु <i>juhū</i>	<i>juhūṇyā</i>	जुहुपीणः <i>juhūṇyāḥ</i>	जुहुपीत <i>juhūṇyātā</i>	जुहुपीत <i>juhūṇyātā</i>	जुहुपीपाणिः <i>juhūṇyāḍyātāḥ</i>	जुहुपीपाणां <i>juhūṇyāḍyātātām</i>	जुहुपीपाणिः <i>juhūṇyāḍyātāḥ</i>	जुहुपीपाणां <i>juhūṇyāḍyātātām</i>	जुहुपीपाणां <i>juhūṇyāḍyātātām</i>	जुहुपीपाणं <i>juhūṇyāḍyātām</i>	जुहुपीपाणं <i>juhūṇyāḍyātātām</i>
रुधि <i>rundh</i>	<i>rundhīyā</i>	रुधीपाणः <i>rundhīyāḥ</i>	रुधीत <i>rundhīyātā</i>	रुधीत <i>rundhīyātā</i>	रुधीपाणिः <i>rundhīyāḍyātāḥ</i>	रुधीपाणां <i>rundhīyāḍyātātām</i>	रुधीपाणिः <i>rundhīyāḍyātāḥ</i>	रुधीपाणां <i>rundhīyāḍyātātām</i>	रुधीपाणां <i>rundhīyāḍyātātām</i>	रुधीपाणं <i>rundhīyāḍyātām</i>	रुधीपाणं <i>rundhīyāḍyātātām</i>

## À T M A N E P A D A. Imperative.

**ĀTMANE PADA.**  
Imperative.

Root.	VERBAL BASE.	First Division.						Second Division.					
		ए e	स्वा svā	ता tām	अवै avahai	इषा iṣhām	आमहै amahai	अङ् ध्वम् अङ् ध्वम्	भवतां भवतां	भवतां भवतां	भवतां भवतां	भवतां भवतां	
भव <i>bhū</i>	भवत्वे <i>bhāvai</i>	भवत्वं <i>bhāvatām</i>	भवत्वं <i>bhāvatām</i>	भवत्वै <i>bhāvāvahai</i>	भवत्वै <i>bhāvāvahai</i>	भवेषां <i>bhāvetām</i>	भवेषां <i>bhāvetām</i>	भवेष्यं <i>bhāvadhvam</i>	भवेष्यं <i>bhāvadhvam</i>	भवन्तां <i>bhāvantām</i>	भवन्तां <i>bhāvantām</i>	भवन्तां <i>bhāvantām</i>	
तुद <i>tud</i>	तुदत्वे <i>tudai</i>	तुदत्वं <i>tudatām</i>	तुदत्वं <i>tudatām</i>	तुदत्वै <i>tudāvahai</i>	तुदत्वै <i>tudāvahai</i>	तुदेषां <i>tudētām</i>	तुदेषां <i>tudētām</i>	तुदेष्यं <i>tudādhvam</i>	तुदेष्यं <i>tudādhvam</i>	तुदान्तां <i>tudāntām</i>	तुदान्तां <i>tudāntām</i>	तुदान्तां <i>tudāntām</i>	
दीयत्व <i>dīrya</i>	दीयत्वे <i>dīryai</i>	दीयत्वं <i>dīyatām</i>	दीयत्वं <i>dīyatām</i>	दीयत्वै <i>dīyāvahai</i>	दीयत्वै <i>dīyāvahai</i>	दीयेषां <i>dīyētām</i>	दीयेषां <i>dīyētām</i>	दीयेष्यं <i>dīyādhvam</i>	दीयेष्यं <i>dīyādhvam</i>	दीयान्तां <i>dīyāntām</i>	दीयान्तां <i>dīyāntām</i>	दीयान्तां <i>dīyāntām</i>	
चोरय <i>choray</i>	चोरयत्वे <i>chorayai</i>	चोरयत्वं <i>chorayatām</i>	चोरयत्वं <i>chorayatām</i>	चोरयत्वै <i>chorāyavahai</i>	चोरयत्वै <i>chorāyavahai</i>	चोरेषां <i>chorētām</i>	चोरेषां <i>chorētām</i>	चोरेष्यं <i>chorādhvam</i>	चोरेष्यं <i>chorādhvam</i>	चोरेण्टां <i>chorēntām</i>	चोरेण्टां <i>chorēntām</i>	चोरेण्टां <i>chorēntām</i>	
		ऐ ai	स्वा svā	ता tām	अवै avahai	आमात्तिहामि <i>āmātātihām</i>	आमात्तिहामि <i>āmātātihām</i>	अङ् ध्वम् अङ् ध्वम् <i>āmātātihām</i>	अङ् ध्वम् अङ् ध्वम् <i>āmātātihām</i>	आमात्तिहामि <i>āmātātihām</i>	आमात्तिहामि <i>āmātātihām</i>	आमात्तिहामि <i>āmātātihām</i>	
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनुवै <i>sunuvai</i>	सुनुत्वं <i>sunutām</i>	सुनुवाहै <i>sunāvāvahai</i>	सुनुवाहै <i>sunāvāvahai</i>	सुनुवाणं <i>sunudhām</i>	सुनुवाणं <i>sunudhām</i>	सुनुवाहै <i>sunudhāvahai</i>	सुनुवाहै <i>sunudhāvahai</i>	सुन्त्वां <i>sunāntām</i>	सुन्त्वां <i>sunāntām</i>	सुन्त्वां <i>sunāntām</i>	
तनु <i>tanu</i>	तनु तनो <i>tanu tano</i>	तनुवै <i>tanuvai</i>	तनुत्वं <i>tanutām</i>	तनुवाहै <i>tanāvāvahai</i>	तनुवाहै <i>tanāvāvahai</i>	तन्त्वाणं <i>tanvētām</i>	तन्त्वाणं <i>tanvētām</i>	तनुवाहै <i>tanudhāvahai</i>	तनुवाहै <i>tanudhāvahai</i>	तन्त्वां <i>tanāntām</i>	तन्त्वां <i>tanāntām</i>	तन्त्वां <i>tanāntām</i>	
क्रोषि <i>kri</i>	क्रोषि क्रोषा क्रोण <i>kriñ kriñā kriñā</i>	क्रोषिवै <i>kriñvai</i>	क्रोषित्वं <i>kriñtātām</i>	क्रोषिवाहै <i>kriñvāvahai</i>	क्रोषिवाहै <i>kriñvāvahai</i>	क्रोषाणं <i>kriñātām</i>	क्रोषाणं <i>kriñātām</i>	क्रोषिवै <i>kriñvādhvam</i>	क्रोषिवै <i>kriñvādhvam</i>	क्रोषाणां <i>kriñāntām</i>	क्रोषाणां <i>kriñāntām</i>	क्रोषाणां <i>kriñāntām</i>	
अद् अद् <i>ad ad</i>	अद्वै <i>ādai</i>	अद्वै <i>ādai</i>	अद्वैत्वं <i>ādātām</i>	अद्वैत्वै <i>ādāvahai</i>	अद्वैत्वै <i>ādāvahai</i>	अदात्वाणं <i>ādātām</i>	अदात्वाणं <i>ādātām</i>	अदात्वै <i>ādādhvam</i>	अदात्वै <i>ādādhvam</i>	अदात्वाणां <i>ādāntām</i>	अदात्वाणां <i>ādāntām</i>	अदात्वाणां <i>ādāntām</i>	
जुहु जुहो <i>juhu juho</i>	जुहुवै <i>juhuvai</i>	जुहुत्वं <i>juhutām</i>	जुहुवाहै <i>juhāvāvahai</i>	जुहुवाहै <i>juhāvāvahai</i>	जुहुवाहै <i>juhāvāvahai</i>	जुहुवाणं <i>juhādhām</i>	जुहुवाणं <i>juhādhām</i>	जुहुवाहै <i>juhādhvam</i>	जुहुवाहै <i>juhādhvam</i>	जुहुन्तां <i>juhāntām</i>	जुहुन्तां <i>juhāntām</i>	जुहुन्तां <i>juhāntām</i>	
रुधु रुधु <i>rudhu rudhu</i>	रुधयै <i>rudhyai</i>	रुधत्वं <i>rudhātām</i>	रुधयावै <i>rudhāvahai</i>	रुधयावै <i>rudhāvahai</i>	रुधयावै <i>rudhāvahai</i>	रुधाणां <i>rudhāntām</i>	रुधाणां <i>rudhāntām</i>	रुधयावै <i>rudhādhvam</i>	रुधयावै <i>rudhādhvam</i>	रुधान्तां <i>rudhāntām</i>	रुधान्तां <i>rudhāntām</i>	रुधान्तां <i>rudhāntām</i>	

## CHAPTER X.

## GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ni*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

*Reduplicated Perfect.*

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodically long but अ *a* or आ *ā*: such as ईद्ध *íddh*, to praise; रथ *edh*, to grow; इंध *indh*, to light; उंदू *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस् *ás*, to sit down (Pâñ. III. 1, 37), कास् *kás*, to cough (Pâñ. III. 1, 35); also काज् *kás*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जाग् *jágri*, to wake, (जागरां *jágarám*, Pâñ. III. 1, 38); and, after taking reduplication, भी *bhí* (बिभयां *bibhayám*), ही *hri* (जिहयां *jihrayám*), भृ *bhṛi* (बिभरां *bibharám*), and हु *hu* (जुहवां *juhavdm*, Pâñ. III. 1, 39).

The verb अर्णु *árnu*, to cover, although polysyllabic, allows only of अर्णुनाव *árñunáva* as its Perfect.

चृक् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छे *ánarchchha*. It is treated, in fact, as if अर्च्छे *archchh*. (§ 313.)

*Terminations of the Reduplicated Perfect.*

## SINGULAR.

1. अ *a*

र *e*

2. इथ *itha*

इषे *ishe*

3. अ *a*

र *e*

DUAL.	
1. इव <i>iva</i>	इवहे <i>ivahē</i>
2. आथुः <i>athuh</i>	आथे <i>āthe</i>
3. आतुः <i>atuh</i>	आते <i>āte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahē</i>
2. ए <i>a</i>	इधे <i>idhē</i> or इद्वे <i>idhvē</i>
3. उः <i>uh</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhēd-a*, बिभेदिष्य *bibhēd-itha*, बिभेद् *bibhēd-a*.

बुध् *budh*, बुबोध् *bubódh-a*, बुबोधिष्य *bubódh-itha*, बुबोध् *bubódh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव्य *jijīv-a*, जिजीविष्य *jijīv-itha*, जिजीव् *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nindáy-a* or निनय *nináy-a*, निनेय *nínétha* or निनयिष्य *nináy-itha*, निनाय *nindý-a*.

3. ए *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन् *jaghán-a*, जघनिष्य *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by ए *tha*, the accent falls on the root; if with इव *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिष्य *vivijitha*. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which ए *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with श् *ś*, ष् *ṣ*, and

शस् *sas*\* and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथा *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपक्थ *papáktha*, but पेचिथ *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*. तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, ऊहिम् *úhimá*. वच् *vach*, उवाच् *uvácha*, ऊचुः *úchúh*.

Note.—The roots त्रि *tri*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रथ् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādh*, in the sense of ‘killing’ (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛi*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phañ*, राज् *rāj*, धाज् *bhráj*, धाज् *bhrás*, भ्राज् *bhlás*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जग्नतुः *jagnátuh*. खन् *khan*, चख्नतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. i. 2, 5), such as मंथ् *manth*, संस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual : बधज्जतुः *babhrájjátuh*; ममंथतुः *mamanthátuh*; ससंसे *sasraṁsé*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दंभ् *dambh*, and संवृन् *svvñj*, however, may be weakened, and form श्रेत्थतुः *śrethátuh*, ग्रेथतुः *grethatuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, vārt.). But according to some grammarians the forms शाश्रन्थतुः *śaśrānthátuh* &c. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dā*, ददौ *dad-aú*, ददिव् *dad-ivá*, ददथुः *dad-áthuh*, ददिरे *dad-iré*.

झै *mlai*, मझौ *maml-aú*, मझिव् *maml-ivá*, मझथुः *maml-áthuh*, मझिरे *maml-iré*.

Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, रु *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर् *ar*†. (§ 221.)

\* शसु हिंसायामिति केचित् केचित्सु शशा मुतगताविति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *sas* and शशा *sas*.

† रु *ri* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *árátuh*. रुह् *richh* forms आनर्च्छे *ánárchchha*, 3rd pers. dual आनर्च्छतुः *ánarchchhátuh*. (Pāṇ. vii. 4, 11.)

Roots ending in उ u, ऊ ū, change these vowels always into उ॒ uv.

Most roots ending in च॒ ?i, change the vowel to अर् ar (Pāṇ. VII. 4, 11). गृ grī, जगरत्: jagarátuh\*.

नी ni, निन्यिव niny-ivá, we two have led. श्री śri, शिश्रियिष्व śis̄riy-ivá, we two have gone. कृ kṛi, चक्रघुः chakr-áthuh, you two have done. स्त्री stri, तस्तरघुः tastar-áthuh, you two have spread. यु yu, युयुवघुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवघुः tushṭuv-áthuh, you two have praised. कृ kṛi, चकरघुः chakar-áthuh, you two have scattered.

## CHAPTER XI.

### THE INTERMEDIATE इि i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इि i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इि i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इि i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इि i than (as has been done in § 326) to represent the इि i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इि i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इि i is not employed, instead of defining the cases in which it must or may be inserted.

One termination only, that of the 3rd pers. plur. Perf. अत् Atm., इरे ire, keeps the intermediate इि i under all circumstances. In the Veda, however, this इि i, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुरे duduhr-re.

\* In श्री śri, दृ drī, and पृ pri a further shortening may take place; शशरत्: śas̄rátuh being shortened to शश्रत्: śas̄rátuḥ, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इि?
2. When is it *optional* to insert or to omit the इि?
3. When is it *necessary* to insert the इि?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इि. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इि may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इि is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इि authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इि, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इि must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इि in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ अ.
2. All monosyllabic roots ending in इि, except श्रि śri, to attend (21, 31)\*; श्वि śvi, to grow (23, 41). (Note—स्मि smi, to laugh, must take इि in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ē, except दी dī, to fly (22, 72; 26, 26. anudātta), and शी śī, to rest (24, 22).
4. All monosyllabic roots ending in त्तु tu, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्ष्यु kshnu, to sharpen (24, 28). शु snu, to flow (24, 29), takes इि in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ॒ in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

\* These figures refer to the Dhātupāṭha in Westergaard's Radices Linguæ Sanscritæ, 1841.

5. All monosyllabic roots ending in श्‌रि॑, except श्‌व्रि॑, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य॑ sya, all verbs in श्‌रि॑ take इ॒ि (Pāṇ. VII. 2, 70).

श्‌व्रि॑, to sound, may take इ॒ि (Pāṇ. VII. 2, 44). श्‌भ्रि॑, to carry, may take इ॒ि in the Desider. (Pāṇ. VII. 2, 49). श्‌द्रि॑, to regard, श्‌ध्रि॑, to hold, and श्‌रि॑, to go, take इ॒ि in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in श्‌रि॑ and beginning with a conjunct consonant may take इ॒ि (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ए॑ e, ऐ॑ ai, ओ॑ o.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels औ॑ and श्‌रि॑, must not take इ॒ि.

7. Of roots ending in श्‌क॑ k, श्‌क॑ sak, to be able (26, 78; 27, 15).

8. Of roots ending in श्‌च॑ ch, पश्॑ pach, to cook (23, 27); वश्॑ vach, to speak (24, 55); शुश्॑ much, to loose (28, 136); शिश्॑ sich, to sprinkle (28, 140); रिश्॑ rich, to leave (29, 4); विश्॑ vich, to separate (29, 5).

9. Of roots ending in श्‌च॑ chh, प्रश्॑ prachh, to ask (28, 120). It must take इ॒ि in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज॑ j, संज॑ svanjj, to embrace (23, 7); त्यज॑ tyaj, to leave (23, 17); संज॑ sajj, to adhere (23, 18); भज॑ bhaj, to worship (23, 29); रंज॑ raij, to colour (23, 30; 26, 58); यज॑ yaj, to sacrifice (23, 33); निज॑ nij, to clean (25, 11); विज॑ vij, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृज॑ mrij]; युज॑ yuj, to meditate (26, 68), to join (29, 7); सृज॑ srij, to let off (26, 69; 28, 121); भ्रज॑ bhrajj, to bake (28, 4, except Desider.); मज॑ majj, to dip (28, 122); रुज॑ ruj, to break (28, 123); भुज॑ bhuj, to bend (28, 124), to protect (29, 17); भंज॑ bhanjj, to break (29, 16).

11. Of roots ending in श्‌द॑ d, हृद॑ had, to evacuate (23, 8); स्कंद॑ skand, to step (23, 10); आद॑ ad, to eat (24, 1); पृद॑ pad, to go (26, 60); खिद॑ khid, to be distressed, &c. (26, 61; 28, 142; 29, 12); विह॑ vid, to be (26, 62); स्विद॑ svid, to sweat (26, 79); तुह॑ tud, to strike (28, 1); नुह॑ nud, to push (28, 2; 28, 132); सद॑ sad, to droop (28, 133); शद॑ sad, to perish (28, 134); विह॑ vid, to find (28, 138? 29, 13; not 24, 56); भिह॑ bhid, to cut (29, 2); छिह॑ chhid, to divide (29, 3); क्षुह॑ kshud, to pound (29, 6).

12. Of roots ending in श्‌ध॑ dh, शुध॑ budh, to know (26, 63); युध॑ yudh, to fight (26, 64); रूध॑ rudh, with अनु॑ anu, to love (26, 65), to keep off (29, 1); राध॑ rādh, to grow (26, 71; 27, 16); अध॑ tyadh, to strike (26, 72); क्रुध॑ krudh, to be angry (26, 80); क्षुध॑ kshudh, to be hungry (26, 81), except Part. क्षुधित॑ kshudhita and Ger. क्षुधित्वा॑ kshudhitvā (Pāṇ. VII. 2, 52); शुध॑ sudh, to clean (26, 82); सिध॑ sidh, to succeed (26, 83); साध॑ sādh, to achieve (27, 16); बंध॑ bandh, to bind (31, 37).

13. Of roots ending in न॑ n, हन॑ han, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute शध॑ badh; मन॑ man, to think (26, 67).

14. Of roots ending in श्‌प॑ p, तिप॑ tip, to pour (10, 1?); सृप॑ srip, to go (23, 14); तप॑ tap, to heat (23, 16; 26, 50); शप॑ sap, to swear (23, 31; 26, 55); चप॑ cap, to sow (23, 34); लप॑ srap, to sleep (24, 60); आप॑ ap, to reach (27, 14); शिप॑ kship, to throw (28, 5); लुप॑ lup, to cut (28, 137); लिप॑ lip, to anoint (28, 139); शुप॑ chhup, to touch (28, 125). (Note— शुप॑ trip and दुप॑ drip, which are generally included, may take इ॒ि, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in भ॑ bh, रभ॑ rabh, to desire (23, 5); लभ॑ labh, to take (23, 6); यभ॑ yabh, to coire (23, 11).

16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *gam*, to cease (23, 15). But these three take इ॒ ि॑ in Aor. Par. (Pāṇ. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ॒ ि॑ before स् *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in अत्म. (Pāṇ. VII. 2, 36).

17. Of roots ending in ज् *s*, क्रुश् *kruś*, to shout (20, 26); दृश् *driś*, to see (23, 19); दंश् *damś*, to bite (23, 20); लिङ् *lis*, to be small (26, 70; 28, 127); दिङ् *dis*, to show (28, 3); हृश् *rus*, to hurt (28, 126); रिश् *ris*, to hurt (28, 126); स्पृश् *spris*, to touch (28, 128); विश् *vis*, to enter (28, 130); मृश् *mris*, to rub (28, 131).

18. Of roots ending in ष् *sh*, कृष् *krish*, to draw (23, 21; 28, 6); त्रिष् *trish*, to shine (23, 32); द्विष् *dvish*, to hate (24, 3); विष् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् *push*, to nourish (26, 73; not 17, 50); शुष् *sush*, to dry (26, 74); तुष् *tush*, to please (26, 75); दुष् *dush*, to spoil (26, 76); स्लिष् *slish*, to embrace (26, 77); शिष् *sish*, to distinguish (29, 14); पिष् *pish*, to pound (29, 15).

19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitah* and Ger. उषिता *ushitrā* (Pāṇ. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for आद् *ad*).

20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35); दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ॒ ि॑ in certain only of the general tenses.

A. In the future (formed by ता *ta*), the future and conditional (formed by स्य *sya*), the desiderative, and the participle in ता *ta* (Pāṇ. VII. 2, 15; 44), the verb क्लप् *klip* must not take इ॒ ि॑, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लप् *klip*, to shape, Fut. कल्पा *kalptā*, Fut. कल्प्यति *kalpsyati*, Cond. अकल्प्यत् *akalpsyat*; Desid. चिक्लप्सति *chiklipsati*; Part. क्लप्तः *klipatah*.

B. In the future and conditional (formed by स्य *sya*), the desiderative base, and the participle in ता *ta*, the following four verbs must not take इ॒ ि॑, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vrit*, to exist, Fut. वर्त्यति *vartsyati*, Cond. अवर्त्यत् *avartsyat*; Desid. विवृत्यति *vivṛtsyati*; Part. वृत्तः *vrittah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vridh*, to grow, Fut. वर्त्यति *vartsyati*, Cond. अवर्त्यत् *avartsyat*; Desid. विवृत्यति *vivṛtsyati*; Part. वृद्धः *vriddhah*.

स्यन् *syand*, to drop, Fut. स्यन्यति *syantsyati*, Cond. अस्यन्यत् *asyantsyat*; Desid. मिस्यन्त्यति *sisyantsyati*; Part. स्यन्नः *syannaḥ*.

शृथ् *śridh*, to hurt, Fut. शर्त्यति *śartsyati*, Cond. अशर्त्यत् *asartsyat*; Desid. शिशृत्यति *śisṛtsyati*; Part. शृद्धः *śriddhah*.

C. In the desiderative bases, and in the participle in ता *ta*, monosyllabic roots ending in उ॒ ा॑, ऊ॒ ा॑, शू॒ ा॑, चू॒ ा॑, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ॒ ि॑. (Pāṇ. VII. 2, 12.)

भू॒ ा॑ *bhū*, to be, बुधू॒ ा॑ति *bubhūshati*; Part. भूतः *bhātah*.

ग्रह् *grah*, जिघृष्यति *jighrikshati*; Part. गृहीतः *grihitah* (long ई by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, जुघुष्यति *jughukshati*; Part. गृद्धः *gādhhah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in चू॒ ा॑ and शू॒ ा॑ are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

1. Roots which may be without the इ॒ ि॑ in any one of the general tenses, must be without it in the participle in ता *ta*.

(Remark that the participle in ता॑ ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ॒ि i.)

Monosyllabic roots ending in उ॑ u, अ॑ a, श॑ ri, श॒ ri, do not take इ॒ि i before the participle in ता॑ ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु॑ yu, to join, युतः yu-tah, युतवान् yu-tavān, युत्वा॑ yu-tvā. (Pāṇ. VII. 2, 11.)

लू॑ lū, to cut, लूनः lū-nah, लूनवान् lū-navān, लूत्वा॑ lū-tvā. (Except पू॑ pū, § 335, II. 6.)

घृ॑ vri, to cover, घृतः vri-tah, घृतवान् vri-tavān, घृत्वा॑ vri-tvā.

गाह॑ gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता॑ gāh-i-tā or गाढा॑ gādhdā; hence its participle गाढः॑ gādhdah only.

गुप॑ gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता॑ gop-i-tā or गोप्ता॑ gop-tā; hence its participle गुप्तः॑ guptah only.

2. Roots which by native grammarians are marked with technical आ॑ ā or ई॑ ē do not take इ॒ि i in the participle in ता॑ ta. (Pāṇ. VII. 2, 14, 16.)\*

स्विद्॑ svid, to sweat (marked as निष्विदा॑ nishvidā); स्विन्नः॑ svinnah.

लज्॑ laj, to be ashamed (marked as ओलजी॑ olajī); लग्नः॑ lagnah.

*List of Participles in ता॑ ta or ना॑ na which for special reasons and in special senses do not take इ॒ि i.*

श्री॑ sri, to go; श्रितः॑ śritah, श्रित्वा॑ śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्वि॑ svī, to swell; श्वनः॑ śvānah. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुभ॑ kshubh, to shake; क्षुभः॑ kshubdhuh, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन्॑ svan, to sound; स्वांतः॑ svāntah, if it means the mind.

ध्वन॑ dhvan, to sound; ध्वांतः॑ dhvāntah, if it means darkness.

लग्॑ lag, to be near; लग्नः॑ lagnah, if it means attached.

म्लेच्छ॑ mlechchh, to speak indistinctly; म्लिष्टः॑ mlishtah, if it means indistinct.

विरेभ॑ virebh, to sound; विरिद्धः॑ viribdhah, if it refers to a note.

फण॑ phan, to prepare; फांतः॑ phāntah, if it means without an effort.

वाह॑ vāh, to labour; वाढः॑ vādhaḥ, if it means excessive.

धृष्ट॑ dhṛish, to be confident; धृष्टः॑ dhṛishṭah, if it means bold. (Pāṇ. VII. 2, 19.)

विश्वस॑ viśas, to praise; विश्वस्तः॑ viśastah, if it means arrogant.

दृढ॑ dṛih, to grow; दृढः॑ dṛidhah, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह॑ parivṛih, to grow; परिवृद्धः॑ parivṛidhah, if it means lord. (Pāṇ. VII. 2, 21.)

कष॑ kash, to try; कष्टः॑ kashṭah, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष॑ ghush, to manifest; घुष्टः॑ ghushṭah, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द॑ ard, with the prepos. सं sam, नि ni, वि vi, अर्ण्णः॑ arṇṇah; समर्ण्णः॑ samarṇṇah, plagued. (Pāṇ. VII. 2, 24.)

अर्द॑ ard, with the prepos. अभि abhi; अभ्यर्ण्णः॑ abhyarṇṇah, if it means near. (Pāṇ. VII. 2, 25.)

वृत्॑ vrit (as causative), वृत्तः॑ vrittah, if it means read.

\* मिद् mid, to be soft, though having a technical आ॑ ā, may, in certain senses, form its participle as मेदितः॑ meditah or मिन्नः॑ minnah (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ॑ ā.

*Intermediate इि i in the Reduplicated Perfect.*

§ 334. The preceding rules, prohibiting in a number of roots the इ॒ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ॒ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ॒ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. vii. 2, 13),

1. कृ kṛi, to do, (unless it is changed to स्कृ skṛi), 1st pers. dual चक्रव chakṛi-va; but संचक्षरिव saṁchaskariva; 2nd pers. sing. संचक्षरिथ saṁchaskarītha.
2. सृ sṛi, to go, ससृत् sasṛi-va.
3. भृ bhṛi, to bear, बभृत् babhṛi-va.
4. वृ vṛi (वृश् vṛiñ and वृश् vṛiñ\*), to choose, Par. वृवृत् varri-va†, Ātm. वृवृहे vavri-vahē, वृवृषे vavri-she.
5. स्तु stu, to praise, तुष्टुत् tushṭu-va. तुष्टोथ tushṭo-tha.
6. द्रु dru, to run, दुद्रुत् dudru-va. दुद्रोथ dudro-tha.
7. स्रु sru, to flow, सुस्रुत् susru-va. सुस्रोथ susro-tha.
8. श्रु śru, to hear, शुश्रुत् śusru-va. शुश्रोथ śusro-tha.

§ 335. In the second person singular of the reduplicated perfect Par. the इ॒ i before अtha must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्य vavar-tha, however, being restricted to the Veda, ववरिथ vavarītha is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ॒ i in the future (ता tā), Pāṇ. vii. 2, 61. See § 332, where these roots are given.

या yā, to go; Fut. याता yātā; ययाथ् yayā-tha.

चि chi, to gather; Fut. चेता chetā; चिचेय chiche-tha.

3. In roots ending in consonants and having an अ ā for their radical vowel, which are necessarily without इ॒ i in the future (ता tā), Pāṇ. vii. 2, 62. See § 332, where these roots are given.

पच् pach, to cook; Fut. पक्ता paktā; पपक्य papak-tha.

But कृषति krishati, he drags; Fut. कर्षता karṣṭā; चकर्षिथ chakarsh-i-tha.

(Bharadvāja requires the omission of इ॒ i after roots with अ ā only, which are necessarily without इ॒ i in the periphrastic future (Pāṇ. vii. 2, 63), except root अ॒ रि ri itself. Hence he allows पेचिथ pechitha, besides पपक्य papaktha; इयजिथ iyajitha, besides इयश्य iyashtha; also ययिथ yayitha, चिचयिथ chichayitha, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ ā, require इ॒ i, and so do all verbs with which इ॒ i is either optional or indispensable in the future (ता tā).

\* वृश् vṛiñ, (27, 8) वरणे varane, Su. वृश् vṛiñ, (34, 8) आवरणे āvarane, Chur. वृश् vṛiñ, (31, 38) संभक्तौ sambhaktau, Krī.

† The form ववरिव vavariva, which Westergaard mentions, may be derived from another root वृ॑ vṛi, the rule of Pāṇini being restricted by the commentator to वृश् vṛiñ and वृश् vṛiñ.

Exceptions :

1. In सृज् *srij* and द्रुष् *driś*, the omission is optional.  
सृज् *srij*, सप्तष्ट *sasrashtha*, or सप्तजिष्य *sasrijitha*.
2. The verbs अति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इि. § 338, 7.  
अह् *ad*, आदिष्य *ad-i-tha*, (exception to No. 3.)  
चृ *ri*, आरिष्य *ar-i-tha*, (exception to No. 2.)  
व्ये *veye*, विव्ययिष्य *vivay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इि must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् *y*.

§ 336. In these tables ना *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ना *td* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *lin* for the Benedictive.

#### I. For all General Tenses, except the Reduplicated Perfect,

Omit इि,

1. Before ना *ta*, सन् *san*, स्य *sya*, ना *tā*, सिच् *sich*, लिङ् *lin*:  
In the verbs enumerated § 332.
2. Before ना *ta*, सन् *san*, स्य *sya*, ना *tā*:  
In क्लिप् *klip*, if Parasmaipada. § 333, A.
3. Before ना *ta*, सन् *san*, स्य *sya*:  
In वृत् *vrit*, वृध् *vridh*, स्यंद् *syand*, शृध् *śridh*, if Parasmaipada. § 333, B.
4. Before ना *ta*, सन् *san*:  
In monosyllabic verbs ending in उ, ऊँ, औ, और्, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before ना *ta*:
  - a. All verbs which by native grammarians are marked with आ *ā*, ई *ī*, or ऊ *ū* \*.
  - b. The verb श्री *sri* and others enumerated in a general list, § 333, D.

#### II. For the Reduplicated Perfect,

Omit इि,

1. Before all terminations, except इरे *ire*:  
In eight verbs, mentioned § 334.
2. Before ए *tha*, 2nd pers. sing.:  
All verbs of § 332 ending in vowels } if without इि in the  
All verbs of § 332 ending in consonants with आ *a* as radical vowel } periphrastic future.

#### Optional insertion of इि.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इि; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इि.

As native grammarians, however, have been at much pains to collect the cases in which इि must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

\* The technical ऊँ shows that in the other general tenses the इि is optional. § 337, I. 2.

इि may or may not be inserted :

- I. Before any अर्धाद्धतुका (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य् y.

  1. In the verbs सृ svri; Per. Fut. स्वरिता svar-i-tā, or स्वर्ता svartā, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य sya, स्वरिष्यति svarishyati only. Pāṇ. VII. 2, 70.) सू sū (as Ad and Div, not as Tud), सविता sav-i-tā, or सोता sotā, &c.  
धू dhū (not as Tud), धविता dhav-i-tā, or धोता dhotā, &c. (Except aorist Parasmaipada, which must take इि i. Pāṇ. VII. 2, 72.)
  2. In all verbs having a technical अ॒ ा॑ (Pāṇ. VII. 2, 44). गाह् gāh, Per. Fut. गाहिता gāh-i-tā, or गाठा gādhā. (See § 333, D. 1.) But अंज् aīj (though marked अंजू aījā) must take इि i in the first aorist. (Pāṇ. VII. 2, 71.) अंजिषुः aījishuḥ.
  3. In the eight verbs beginning with रथ् radh. (Pāṇ. VII. 2, 45.)  
(26, 84) रथ् radh, to perish, रथिता radh-i-tā, or रडा raddhā.  
(26, 85) नश् naś, to vanish, नशिता naś-i-tā, or नंषा naṁshā.  
(26, 86) तृप् tr̥ip, to delight, तर्पिता tarp-i-tā, or तर्पा tarptā, or त्रपा traptā.  
(26, 87) दृप् drip, to be proud, दर्पिता darp-i-tā, or दर्पा darptā, or द्रपा draptā.  
(26, 88) द्रुह् druh, to hate, द्रोहिता droh-i-tā, or द्रोग्धा drogdhā, or द्रोढा drodhā.  
(26, 89) मुह् muh, to be bewildered, मोहिता moh-i-tā, or मोग्धा mogdhā, or मोढा modhā.  
(26, 90) चुह् snuh, to vomit, चोहिता snoh-i-tā, or चोग्धा snogdhā, or चोढा snoḍhā.  
(26, 91) चिह् snih, to love, चेहिता sneh-i-tā, or चेग्धा sneydhā, or चेढा snedhā.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

  4. In the verb कुष् kush (Chur class), preceded by निर् nir; but here इि i is necessary in the participle with ता ta. (Pāṇ. VII. 2, 46; 47.)

इि may or may not be inserted :

- II. Before certain अर्धाद्धतुकास only :

  1. Before अर्धाद्धतुकास beginning with त् t :  
In the verbs इष् ish (Tud only), सह् sah, लुभ् lubh, रूप् rush, रिष् rish. (Pāṇ. VII. 2, 48.) The participles in ता ta or ना na are treated separately under No. 7. Hence इष्टः ishtah only, but either इष्टा ishtvā or इषिता ishitvā.
  2. Before अर्धाद्धतुकास beginning with स् s, but not in the aorist :  
In the verbs कृत् krit, to cut; चृत् chrit, to kill; छृद् chhr̥id, to play; तृट् tr̥id, to strike; नृत् nr̥it, to dance. (Pāṇ. VII. 2, 57.)
  3. Before the termination of the desiderative base (सन् san) :  
In the verb वृ vri, and all verbs ending in चृ ri. (Pāṇ. VII. 2, 41.)  
In the verbs ending in इृ iv, and in च्छृ चृ ridh, भ्रस्त् bhrasj, दंभ् dambh, श्रि śri, सृ svri, यु yu, अर्णु arnu, भृ bhr̥i (Bhū class), ज्ञृ jñap, सन् san; also तन् tan, पत् pat, दरिद्रा daridrā. (Pāṇ. VII. 2, 49.)
  4. Before the terminations of the benedictive (लिङ् lin) and first aorist (सिंच् sich) in the Ātmanepada :  
In the verb वृ vri, and all verbs ending in चृ ri (Pāṇ. VII. 2, 42). The चृ ri is changed into ईर् ir or ऊर् ur.  
In verbs ending in चृ ri and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

## 5. Before the gerundial termination त्वा tvā :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् शम् (शमु शमु), शमित्वा śamitvā or शांत्वा śántvā.

## 6. Before the gerundial termination त्वा tvā and the participle in ता ta :

In the verb क्लिश् klis. (Pāṇ. VII. 2, 50.)

क्लिशित्वा klisítvā or क्लिष्टा klíshṭvā, क्लिशितः kliśitah or क्लिष्टः klíshṭah.

In the verb पूर् pd. (Pāṇ. VII. 2, 51.)

पवित्र्वा pavitvā or पूर्व्या púrvvā, पवितः pavitah or पूर्वः púrtaḥ. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

## 7. Before the participial terminations ता ta or ना na; (see also § 333, D. 2, note) :

In the verbs दम् dam, to tame, दंतः dántah or दमितः damitah. (Pāṇ. VII. 2, 27.)

शम् शम्, to quiet, शांतः śántah or शमितः śamitah.

पूर् púr, to fill, पूर्णः púrnah or पूरितः púritah.

दस् das, to perish, दस्तः dastah or दासितः dásitah.

स्पष् spaś, to touch, स्पष्टः spashṭah or स्पाशितः spásitah.

छट् chhad, to cover, छत्तः chhannah or छादितः chháditaḥ.

ज्ञप् jñap, to inform, ज्ञातः jñaptah or ज्ञपितः jñapitah.

रुष् rush, to hurt, रुष्टः rushṭah or रुषितः rushitah. (Pāṇ. VII. 2, 28.)

ज्ञाम् am, to go, ज्ञातः ántah or ज्ञमितः amitah.

त्वर् tvar, to hasten, तृष्णः tūrṇah or त्वरितः tvaritah.

संघुष् sañ-ghush, to shout, संघुष्टः saṅghushṭah or संघुषितः saṅghushitah (See § 333, D. 2.)

आस्वन् ásvan, to sound, आस्वांतः ásvántah or आस्वनितः ásvanitah. (See § 333, D. 2.)

हृष् hṛish, to rejoice, हृष्टः hṛishṭah or हृषितः hṛishitah, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि apachi, to honour, अपचितः apachitah or अपचायितः apacháyitah \*.

## 8. Before the participle of the reduplicated perfect in घस् vas :

In the verbs गम् gam, to go, जग्मिवान् jagmiván or जगन्वान् jaganván †.

हन् han, to kill, जग्निवान् jaghniván or जगन्वान् jaghanván.

विद् vid, to know, विविदिवान् vividiván or विविद्वान् vividván.

विश् viś, to enter, विविशिवान् vivisiśván or विविश्वान् vivisván.

दृश् driś, to see, ददृशिवान् dadriśiván or ददृश्वान् dadriśván.

*Necessary insertion of इ i.*

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

## 1. Before घस् vas, participle of reduplicated perfect :

In the verbs ending in आ ā (Pāṇ. VII. 2, 67). पा pa, पपिचान् papiván.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

आश् as, to eat, आशिवान् áśiván.

In the verb घस् ghas, to eat, जख्षिवान् jakshiván.

Other verbs reject it.

\* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before स्य *sya* of the future and conditional:

In all verbs ending in स्यति *sya*, and in हन् *han* (Pāṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिंच *sich*):

In the verbs कृ *stu*, सु *su*, धृ *dhru* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from कृ *stu*, to praise, First Aorist (First Form), अस्ताविष्म *astāvisham*; but in the Ātmanepada, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*):

In the verbs कृ *kṛī*, गृ *grī*, दृ *dṛī*, धृ *dhṛī*, and प्रकृ *prachh* (Pāṇ. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs स्मि *smi*, पूरु *pūrū*, स्यति *sya*, अज्ञ *añj*, and अश्च *as*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination न *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs वस् *vas*, to dwell; स्फुर् *kshudh*, to hunger; अच्छ *añch*, to worship; लुभ् *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before त्वा *tvā* only:

In जृ *jṛī*, to grow old; व्रश् *vrasch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect:

In अद् *ad*, to eat; स्यति *sya*, to go; व्ये *vye*, to cover. आदिथ *aditha*, against § 335, 3; आरिथ *áriθa*, § 335, 3, note; विव्ययिथ *vivayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛiddhi.

*Insertion of the long ई ī.*

§ 340. Long ई *ī* may be substituted for the short when subjoined to a verb ending in स्यति *sya*, also to वृ *vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *tṛī*; Per. Fut. तरीता *taritā* or तरिता *taritā*, &c.; but Perf. 2nd pers. sing. तेरिथ *teritha*; I. Aor. Par. 3rd pers. plur. आतरिष्यः *atárishuh*; Bened. 3rd pers. sing. तरिष्यिष्ट *tarishishṭa*\*.

वृ *vri*; Per. Fut. वरीता *varitā* or वरिता *varitā*; but Perf. वरिथिथ *vavaritha*; Aor. Par. आवारिथः *avárishuh*; Bened. वरिष्यिष्ट *varishishṭa*.

§ 341. In the desiderative and in the aorist Ātm. and benedictive Ātm. these verbs may or may not have इ *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई *ī*; not, however, as far as I can judge, in the benedictive Ātmanepada.

तृ *tṛī*; Des. तितरिष्यति *titarishati*; तितरीषति *titarishati*; तितीष्यति *titīshati*; Aor. Ātm. आतरिष्ट *atarishṭa*, आतरीष्ट *atarishṭa*, and आतीष्ट *atīshṭa*; Bened. तरिष्यिष्ट *tarishishṭa*, तीष्यिष्ट *īshishṭa*.

वृ *vri*; Des. विवरिष्यते *vivarishate*; विवरीषते *vivarishate*; वुवूर्षते *vuvúrshate*; Aor. Ātm. आवरिष्ट *avarishṭa*, आवरीष्ट *avarishṭa*, and आवृत *avṛita*; Bened. वरिष्यिष्ट *varishishṭa*, वृष्यिष्ट *vrishishṭa*.

The verb ग्रह् *grah*, too, takes the long ई *ī*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grahitā*; Inf. ग्रहीतुं *grahitum*; but Perf. जगृहिम *jagrihima*.

\* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीष्यिष्ट *varishishṭa*, स्तरीष्यिष्ट *starishishṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

*Periphrastic Perfect.*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं ám (an accusative termination of a feminine abstract noun in आ á) to the verbal base, and adding to this the reduplicated perfect of क kri, to do, भू bhú, to be, or आस as, to be.

उंद und, to wet, उंदांचकार, बभूव, आस, *undáṁchakára, babbhúva, ása.*

चकास chakás, to shine, चकासांचकार, बभूव, आस, *chakásdáṁchakára, babbhúva, ása.*

बोधय bodhaya, to make known, बोधयांचकार, बभूव, आस, *bodhayáṁchakára, babbhúva, ása.*

After verbs which are used in the Âtmanepada, the auxiliary verb क kri is conjugated as Âtmanepada, but आस as and भू bhú in the Parasmaipada. Hence from उप्ते edhate, he grows,

उप्तांचक्रे *edh-dáṁchakre*; but बभूव *babbhúva* and आस *ása*.

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं ám; desiderative bases never admit of Guṇa. (§ 339.)

बोभू bobhú, frequentative base of भू bhú, बोभवांचकार *bobhaváṁchakára.*

But बुवेधि॒ bubodhish, desiderative base of बुध budh, बुवेधिपांचकार &c. *bubodhisháṁchakára* &c.

*Paradigms of the Reduplicated Perfect.*

## 1. Verbal bases in आ á, requiring intermediate इ i.

आ dhā, to place.

PARASMAIPADA.			ÂTMANEPA DA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
दधौ dadháu	दधिव	दधिम	दधे	दधिवहे	दधिमहे
			dadhevá	dadhimá	dadhimáhe
2. { दधाय dadhátha or दधिथ dadhitha *	दधुः	दध	दधिषे	दधाये	दधिष्वे
	dadhuḥ	dadhdá	dadhisé	dadhdáthe	dadhidhvé
3. दधौ dadháu	दधतुः	दधुः	दधे	दधाते	दधिरे
	dadhatuḥ	dadhuḥ	dadhevé	dadhdáte	dadhiré

## 2. Verbal bases in इ i and ई ī, preceded by one consonant, and requiring intermediate इ i.

नी nī, to lead.

1. { निनाय mindya or निनय nináya	निनिव	निनिम	निन्ये	निनिवहे	निनिमहे
	ninyivá	ninyimá	ninyé	ninyiváhe	ninyimáhe
2. { निनेय ninéha or निनयिथ ninayitha *	निन्युः	निन्य	निनिषे	निन्याये	निनिष्वे or °द्वे (§ 105)
	ninyáthuḥ	ninyá	ninyishé	ninyáthe	ninyidhvé or -dhvē
3. निनाय nindya	निन्यतुः	निन्युः	निन्ये	निन्याते	निनिष्टे
	ninyátuḥ	ninyúḥ	ninyé	ninyáte	ninyiré

\* § 335, 2, and § 335, 3.

3. Verbal bases in चृ॒रि॑, preceded by one consonant, and requiring intermediate इ॒ि॑.

यृ॒द्ध्रि॑, to hold.

	दधिव	दधिम	दधे	दधिष्वहे	दधिमहे
1. { दधार <i>dadhāra</i> or दधर <i>dadhára</i>	<i>dadhiví</i>	<i>dadhrimá</i>	<i>dadhre</i>	<i>dadhriवाहे</i>	<i>dadhrimáhe</i>
2. दधर्ये <i>dadhártha</i> *	दधसुः	दध	दधिष्वे	दधाये	दधिष्वे or °द्वे
3. दधार <i>dadhāra</i>	दधतुः	दधुः	दधे	दधाते	दधिरे
	<i>dadhátuh</i>	<i>dadhruh</i>	<i>dadhre</i>	<i>dadhráte</i>	<i>dadhriरे</i>

4. Verbal bases in चृ॒रि॑, preceded by one consonant, not admitting intermediate इ॒ि॑.

कृ॒क्रि॑, to do.

	चकार	चकृष्ट	चकृम	चक्रे	चकृष्वहे	चकृमहे
1. { चकार <i>chakára</i> or चकर <i>chakára</i>	<i>chakrívá</i>	<i>chakrímá</i>	<i>chakré</i>	<i>chakriवाहे</i>	<i>chakrimáhe</i>	
2. चकर्ये <i>chakártha</i>	चक्रसुः	चक्र	चकृष्टे	चक्राये	चक्रद्वे	
	<i>chakráthuh</i>	<i>chakrá</i>	<i>chakrítshé</i>	<i>chakráthē</i>	<i>chakridhvē</i>	
3. चकार <i>chakára</i>	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे	
	<i>chakrátuh</i>	<i>chakrúh</i>	<i>chakré</i>	<i>chakráte</i>	<i>chakriré</i>	

5. Verbal bases in इ॒ि॑ or इ॒॒ि॑, preceded by two consonants, and requiring intermediate इ॒ि॑.

क्री॒क्रित्, to buy.

	चिक्राय	चिक्रियिव	चिक्रियिम	चिक्रियिष्वे	चिक्रियिवहे	चिक्रियिमहे
1. { चिक्रय <i>chikráya</i> or चिक्रय <i>chikráya</i>	<i>chikriyivá</i>	<i>chikriyimá</i>	<i>chikriyé</i>	<i>chikriyiváhe</i>	<i>chikriyimáhe</i>	
2. { चिक्रेष्व <i>chikrétha</i> or चिक्रियपुः <i>chikrítsha</i>	चिक्रियपुः	चिक्रिय	चिक्रियिष्वे	चिक्रियाये	चिक्रियिष्वे or °द्वे	
3. चिक्रियिथ <i>chikriyitha</i>	चिक्रियाथुः	chikriyá	chikriyishé	chikriyáthē	chikriyidhvē or -dhvē	
3. चिक्रिय <i>chikráya</i>	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे	
	<i>chikriyátuh</i>	<i>chikriyúh</i>	<i>chikriyé</i>	<i>chikriyáte</i>	<i>chikriyiré</i>	

6. Verbal bases in उ॒ु or उ॒॒ु, preceded by one or two consonants, and requiring intermediate इ॒ि॑.

यु॒यु, to join.

	युशाव	युयुविव	युयुविम	युयुवे	युयुविवहे	युयुविमहे
1. { युशव <i>yuyáva</i> or युयाव <i>yuyáva</i>	<i>yuyuvivá</i>	<i>yuyuvimá</i>	<i>yuyuvé</i>	<i>yuyuviváhe</i>	<i>yuyuvimáhe</i>	
2. युयविष्व <i>yuyavitha</i> †	युयवसुः	युयुव	युयुविष्वे	युयुवाये	युयुविष्वे or °द्वे	
	<i>yuyuváthuh</i>	<i>yuyuvá</i>	<i>yuyuvishé</i>	<i>yuyuváthē</i>	<i>yuyuvidhvē</i> or -dhvē	
3. युशाव <i>yuyáva</i>	युयुवतुः	युयुवुः	युयुवे	युयुवाते	युयुविरे	
	<i>yuyuvátuh</i>	<i>yuyuvúh</i>	<i>yuyuvé</i>	<i>yuyuváte</i>	<i>yuyuviré</i>	

7. Verbal bases in उ॒ु, preceded by one or two consonants, and not admitting the intermediate इ॒ि॑.

स्तु॒स्तु॑, to praise.

	तुष्टाव	तुष्टुव	तुष्टुम	तुष्टुवे	तुष्टुवहे	तुष्टुमहे
1. { तुष्टव <i>tushṭáva</i> or तुष्ट्वा <i>tushṭáva</i>	<i>tushṭuvá</i>	<i>tushṭumá</i>	<i>tushṭuvé</i>	<i>tushṭuváhe</i>	<i>tushṭumáhe</i>	
2. तुष्टोष्व <i>tushṭótha</i> ‡	तुष्टुषुः	तुष्टुव	तुष्टुवे	तुष्टुवाये	तुष्टुद्वे	
	<i>tushṭuváthuh</i>	<i>tushṭuvá</i>	<i>tushṭuvshé</i>	<i>tushṭuváthē</i>	<i>tushṭudhvē</i>	
3. तुष्टाव <i>tushṭáva</i>	तुष्टुवुः	तुष्टुवुः	तुष्टुवे	तुष्टुवाते	तुष्टुविरे	
	<i>tushṭuvátuh</i>	<i>tushṭuvúh</i>	<i>tushṭuvé</i>	<i>tushṭuváte</i>	<i>tushṭuviré</i>	

\* § 335, 2, and § 335, 3.

† If यु॒यु is taken from Dhátupátha 31, 9, it may form युयोष्व *yuyótha*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Pharadvája might allow तुष्टुविष्व *tushṭuvitha* even against Pāṇ. viii. 2, 13.

8. Verbal bases in अ॒रि, preceded by two consonants, and requiring intermediate इ॒।  
स्त॑रि stri, to spread.

1. तस्तार <i>tastára</i> or तस्तर <i>tastára</i>	तस्तरिष्व <i>tastarivá</i>	तस्तरिम् <i>tastarimá</i>	तस्तरे <i>tastare</i>	तस्तरिष्वहे <i>tastariváhe</i>	तस्तरिम्हे <i>tastarimdhé</i>
2. तस्तर्थै <i>tastártha</i>	तस्तरथुः <i>tastardhvuh</i>	तस्तर <i>tastardhvá</i>	तस्तरिष्वै <i>tastarishé</i>	तस्तरथै <i>tastaráthé</i>	तस्तरिष्वै or °द्वै <i>tastaridhvé or -dhvé</i>
3. तस्तार <i>tastára</i>	तस्तरतुः <i>tastardhvuh</i>	तस्तरुः <i>tastarúh</i>	तस्तरे <i>tastare</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in अ॒रि, requiring intermediate इ॒।  
कृ॒क्रि, to scatter.

1. चकार <i>chakára</i> or चकर <i>chakára</i>	चकरिष्व <i>chakarivá</i>	चकरिम् <i>chakarimá</i>	चकरे <i>chakaré</i>	चकरिष्वहे <i>chakariváhe</i>	चकरिम्हे <i>chakarimdhé</i>
2. चकरिष्व <i>chakarítha</i>	चकरथुः <i>chakaráthuh</i>	चकर <i>chakará</i>	चकरिष्वै <i>chakarishé</i>	चकरथै <i>chakardhvé</i>	चकरिष्वै or °द्वै <i>chakaridhvé or -dhvé</i>
3. चकार <i>chakára</i>	चकरतुः <i>chakarátuh</i>	चकरुः <i>chakarúh</i>	चकरे <i>chakaré</i>	चकराते <i>chakardhvé</i>	चकरिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ॒।  
तुर॑तु, to strike.

1. तुतोद <i>tutóda</i>	तुतुदिष्व <i>tutudivá</i>	तुतुदिम् <i>tutudimá</i>	तुतुदे <i>tutude</i>	तुतुदिष्वहे <i>tutudiváhe</i>	तुतुदिम्हे <i>tutudimdhé</i>
2. तुतोदिष्व <i>tutoditha</i>	तुतुदधुः <i>tutuddhvuh</i>	तुतुद <i>tutuddhá</i>	तुतुदिष्वै <i>tutudishé</i>	तुतुदाथै <i>tutuddáthé</i>	तुतुदिध्वे <i>tutudidhvé</i>
3. तुतोद <i>tutóda</i>	तुतुदतुः <i>tutudhvuh</i>	तुतुदः <i>tutudúh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए॒, and requiring intermediate इ॒।  
तन॑ tan, to stretch.

1. ततान <i>tatána</i> or ततन <i>tatána</i>	तेनिष्व <i>tenivá</i>	तेनिम् <i>tenimá</i>	तेने <i>tené</i>	तेनिष्वहे <i>teniváhe</i>	तेनिम्हे <i>tenimdhé</i>
2. तेनिष्व <i>tenítha</i>	तेनथुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिष्वै <i>tenishé</i>	तेनाथै <i>tenáthé</i>	तेनिध्वे <i>tenidhvé</i>
3. ततान <i>tatána</i>	तेनतुः <i>tenáthuh</i>	तेनुः <i>tenúh</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>teniré</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ॒।  
यज॑ yaj, to sacrifice.

1. इयाज <i>iyája</i> or इयज <i>iyája</i>	ईजिष्व <i>ijivá</i>	ईजिम् <i>ijimá</i>	ईजे <i>ijé</i>	ईजिष्वहे <i>ijiváhe</i>	ईजिम्हे <i>ijimdhé</i>
2. इयष्ट <i>iyáshtha</i> or इयनिष्व <i>iyajítha</i>	ईजपुः <i>ijáthuh</i>	ईज <i>ijá</i>	ईजिष्वै <i>ijishé</i>	ईजाथै <i>ijáthé</i>	ईजिध्वे <i>ijidhvé</i>
3. इयाज <i>iyája</i>	ईजतुः <i>ijátuh</i>	ईजुः <i>ijúh</i>	ईजे <i>ijé</i>	ईजाते <i>ijáte</i>	ईजिरे <i>ijiré</i>

## 13. Verbal bases in consonants, requiring contraction, and intermediate इ॒।

हन् han, to kill.

1.	जघान jaghána or जघन jaghána	जग्निव jaghnivá जग्निव jaghnivá	जग्निम jaghnimá जग्निम jaghnimá	जग्ने jaghné जग्ने jaghné	जग्निवहे jaghniváhe जग्निवहे jaghniváhe	जग्निमहे jaghnimáhe जग्निमहे jaghnimáhe
2.	जघनिष्य jaghanitha or जघनिष्य jaghanitha	जग्निषुः jaghnáthuh जग्निषुः jaghnáthuh	जग्निम jaghná जग्निम jaghná	जग्निषे jaghnishé जग्निषे jaghnishé	जग्निष्ये jaghnáthē जग्निष्ये jaghnáthē	जग्निष्ये jaghnidhvé जग्निष्ये jaghnidhvé
3.	जघान jaghána	जग्नतुः jaghnátuh जग्नतुः jaghnátuh	जग्नुः jaghnúh जग्नुः jaghnúh	जग्ने jaghné जग्ने jaghné	जग्नाते jaghnáte जग्नाते jaghnáte	जग्निरे jaghniré जग्निरे jaghniré

## 14. Verbal base बू bhū (irregular).

1.	बभूव babháva	बभूविव babhúvivá बभूविव babhúvivá	बभूविम babhúvímá बभूविम babhúvímá	बभूवे babhúvé बभूवे babhúvé	बभूविवहे babhúviváhe बभूविवहे babhúviváhe	बभूविमहे babhúvímáhe बभूविमहे babhúvímáhe
2.	बभूविष्य babhúvitha	बभूवषुः babhúváthuh बभूविष्य babhúváthuh	बभूव babhúvá बभूव babhúvá	बभूविषे babhúvishé बभूविषे babhúvishé	बभूवाये babhúváthē बभूवाये babhúváthē	बभूविषे or °दे babhúvidhvé or -dhvē
3.	बभूव babháva	बभूवतुः babhúvátuh बभूवतुः babhúvátuh	बभूवुः babhúvúh बभूवुः babhúvúh	बभूवे babhúvé बभूवे babhúvé	बभूवाते babhúváte बभूवाते babhúváte	बभूविरे babhúvire बभूविरे babhúvire

## CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES  
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing श्॒रि to श्॒रि, or, before consonants, to श्॒रि श्॒रि, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,  
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Ātmanepada.  
(Except bases ending in conson.  
or श्वरि, and not taking interm.  
इ. पान. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.  
(Except First Aor. II. Ātm. of  
verbs ending in conson., श्वरि, or  
आद. § 350-352.)

The base is not strengthened, and, if  
possible, weakened in :

1. The Participle in जा ta (unless it takes intermediate इ i).
2. The Gerund in जा tvā (unless it takes intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.  
(Except verbs in श्वरि, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Ātm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	ज्ञभविष्यत्	भविता	भविषीष्ट	ज्ञभविष्ट आत्म.
bhū	bho	bhavishyáti	ábhavishyat	bhavítá	bhavishíshṭá	ábhavishṭa
तुद्	तोद्	तोत्स्यति	ज्ञातोत्स्यत्	तोत्ता	(तुत्सीष्ट)	ज्ञातौत्सीष्ट
tud	tod	totsyáti	átotsyat	tottá	(tutsíshṭá)	átautsíst
दिव्	देव्	देविष्यति	ज्ञादेविष्यत्	देविता	देविषीष्ट	ज्ञादेवीष्ट
div	dev	derishyáti	ádēvishyat	devítá	devishíshṭá	ádevít
चुर्	चोरय्	चोरिष्यति	ज्ञचोरिष्यत्	चोरिता	चोरिषीष्ट	
chur	choray	chorayishyáti	áchorayishyat	chorayítá	chorayishíshṭá	
कृ	कर्	करिष्यति	ज्ञकरिष्यत्	करिता	करिषीष्ट	
kri	kar	karishyáti	ákarishyat	karítá	karishíshṭá	ákárit
सु	सो	सोष्यति	ज्ञसोष्यत्	सोता	सोषीष्ट	ज्ञासावीष्ट
su	so	soshyáti	ásoshyat	sotá	soshíshṭá	ásárot
तन्	तन्	तनिष्यति	ज्ञातनिष्यत्	तनिता	तनिषीष्ट	ज्ञातनीष्ट or ज्ञातानीष्ट
tan	tan	tanishyáti	átānishyat	tanítá	tanishíshṭá	átānít or átānlít
क्री	क्रे	क्रेष्यति	ज्ञक्रेष्यत्	क्रेता	क्रेषीष्ट	ज्ञक्रैषीष्ट
kri	kre	kreshyáti	ákreshyat	kretá	kreshíshṭá	ákraishít
द्विष्	द्वेष्	द्वेष्यति	ज्ञद्वेष्यत्	द्वेषा	(द्विषीष्ट)	
dvish	dvesh	dvekshyáti	ádvekshyat	dveshítá	(dvikshíshṭá)	
हु	हो	होष्यति	ज्ञहोष्यत्	होता	होषीष्ट	ज्ञहौषीष्ट
hu	ho	hoshyáti	áhoshyat	hótá	hoshíshṭá	áhaushíst
रुध्	रोध्	रोत्स्यति	ज्ञरोत्स्यत्	रोडा	(रुत्सीष्ट)	ज्ञरौत्सीष्ट
rudh	rodh	rotsyáti	árotsyat	roddhá	(rutsíshṭá)	árautsíst
कृ	Caus. कारय्	कारिष्यति	ज्ञकारिष्यत्	कारिता	कारिषीष्ट	
kri	kárav	káravishyáti	ákáravishyat	káravítá	káravishíshṭá	
कृ	Des. चिक्रीष्	चिक्रीषिष्यति	ज्ञचिक्रीषिष्यत्	चिक्रीषिता	चिक्रीषीष्ट	ज्ञचिक्रीषीष्ट
kri	chikrsh	chikrshishyáti	áchikrshishyat	chikrshítá	chikrshishíshṭá	áchikrshíst
कृ	Int. चेक्रीय्	चेक्रीष्यते	ज्ञचेक्रीष्यत	चेक्रीषिता	चेक्रीषीष्ट	ज्ञचेक्रीषीष्ट
kri	chekrty	chekrtyishyáte	áchekrtyishyat	chekrtyítá	chekrtyishíshṭá	áchekrtyíshíst

II. Root.	Base not strengthened.	Part. <i>ता</i> , without इ.	Ger. <i>त्वा</i> <i>त्वद्</i> , without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भृ	भृ	भृतः	भृता	भृयते	भृयात्	अभृत्	
bhū	bhū	bhūtāḥ	bhūtvā	bhūyāte	bhūyāt	ábhūt	
तुद्	तुद्	तुनः	तुन्ना	तुद्यते	तुद्यात्	अतुद्	
tud	tud	tunnāḥ	tuttvā	tudyāte	tudyāt	áttuta	
कृ	कीर्	कीर्णः	कीर्ता	कीर्यते	कीर्यात्	अकीर्ह	
kri	ktr	kīrṇāḥ	kīrtvā	kīryāte	kīryāt	ákīrshṭa	
{ दिव् <i>div</i>	दिव् <i>div</i>	द्युतः	द्युत्वा	द्युत्वद् दीव्यते	दीव्यात् <i>divyāt</i>		
{ पुष् <i>push</i>	पुष् <i>push</i>	पुष्टः	पुष्ट्वा	पुष्ट्वद् पुष्यते	पुष्यात् <i>pushyāt</i> अपुषत् <i>ápushat</i>		
चुर्	(चोरय्)	(चोरितः)	(चोरित्वा)	(चोर्यते)	(चोर्यात्)	अचुरुत्	
chur	(choray)	(choritāḥ)	(chorayitvā)	(choryāte)	(choryāt)	áchúchurut	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
su	su	sutāḥ	sutvā	suyāte	suyāt		
तन्	तन् & त	ततः	तत्वा <sup>2</sup>	तन्यते <sup>3</sup>	तन्यात्	अतत	
tan	tan & ta	tatāḥ	tatvā	tanyāte	tanyāt	áttata	
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
kri	kri	kritāḥ	kritoā	kīryāte	kīryāt		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्	अद्विष्यत्	
dvish	dvish	dvishṭāḥ	dvishṭvā	dvishyāte	dvishyāt	ádvikshat	
हु	हु	हुतः	हुत्वा	हृयते	हृयात्		
hu	hu	hutāḥ	hutvā	hūyāte	hūyāt		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	
rudh	rudh	ruddhāḥ	ruddhvā	rudhyāte	rudhyāt	árudhat	áruddha
कृ Caus. कारय्	कारितः	कारित्वा	कार्यते	कार्यात्	अकारित्		
kri	kāray	kāritāḥ	kārayitvā	kāryāte	kāryāt	áchikarat	
कृ Des. चिकीर्षि	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्			
kri	chikirsh	chikrṣhitāḥ	chikrṣhitvā	chikrṣhyāte	chikrṣhyāt		
कृ	केरिय्	केरियिताः	केरियित्वा				
kri	chekr̥iy	chekr̥iyitāḥ	chekr̥iyitvā				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mrij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *srij*, by changing इ into आ ā, like मि *mi*, by nasalization, like नश् *nas*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Ātm.	First Aorist.
मृज्	मार्जे <sup>4</sup>	मार्क्ष्यति	अमार्क्ष्यत्	मार्हति	मार्जिष्यते	
<i>mrij</i>	<i>mārj</i>	<i>mārkshyati</i>	<i>ámārkshyat</i>	<i>mārshṭā</i>	<i>mārjishtshṭā</i>	ámārkshṭit
	or मार्जिष्यति	अमार्जिष्यत्	मार्जिता (मृष्टी)	मार्जिता (मृष्टी)	मार्जिता (मृष्टी)	अमार्जित्
		<i>mārjishyati</i>	<i>ámārjishyat</i>	<i>mārjītā</i>	<i>(mṛikshṭītā)</i>	ámārjīt

1 § 143.

2 Or तनित्वा *tanitvā*.3 Or तायते *tāyāte* (§ 391).

4 Pāṇ. VII. 2, 114.

गुह् guh	गूढ़ <sup>1</sup> gūdh	घोस्यति ghokshyáti or गूहिष्यति gúhishyáti	अघोस्यत् ágokshyat अगूहिष्यत् ágúhishyat	गोढा godhá गूहिता gúhitá	(घुक्षीष्ट) (ghukshkshá)	अगूहीत् ágúhit
सृज् srij	स्रज् <sup>2</sup> sraj	स्रास्यति srakshyáti	अस्रास्यत् ásrakshyat	स्रष्टा srashid		अस्रास्यीत् ásrakshít
मि mi	मा <sup>3</sup> má	मास्यति másyáti	अमास्यत् ámásyat	माता mátá	मासीष्ट	अमासीत् ámásít
नश् naś	नंश् <sup>4</sup> namś	नंस्यति nañkshyáti	अनंस्यत् ánañkshyat	नंशा nañshid		
संस् sraṁs	संस् <sup>5</sup> sraṁs	संसिष्यते sraṁsishyáte	असंसिष्यत ásraṁsishyata	संसिता sraṁsítá	संसिषीष्ट	असंसिह ásraṁsishá
बंध् bandh	बंध् bandh	भंत्यति bhantsyáti	अभंत्यत् ábhantsyat	बंडा banddhá		अभंत्सीत् ábhántsít

II. Root. Base not strengthened. Part. न ta, without इ i. Ger. न्ता tvá, without इ i. Passive. Ben. Par. Sec. Aor. First Aor. IV. and II. Ātm.

मृज् mrīj	मृज् mrīj	मृष्टः mrishṭáḥ	मृष्टि <sup>6</sup> mrishṭvá	मृज्यते mrījyáte	मृज्यात् mrījyát	
गुह् guh	गुह् gūdh	गूढ़ा <sup>7</sup> gúdháḥ	गूढा <sup>8</sup> gúdhvá	गुह्यते guhyáte	गुह्यात् guhyát	अगुह्यत् águhkshat
सृज् srij	सृज् srij	सृष्टः srishṭáḥ	सृष्टि <sup>9</sup> srishṭvá	सृज्यते sriyáte	सृज्यात् sriyát	
मि mi	मि mi	मिताः mitáḥ	मित्वा mitvá	मीयते míyáte	मीयात् meyát	
नश् naś	नश् naś	नष्टः nashṭáḥ	नष्टा <sup>9</sup> nashṭvá	नश्यते našyáte	नश्यात् našyát	अनश्यात् ánašáyat
संस् sraṁs	संस् sras	संस्तः <sup>10</sup> srastáḥ	संस्त्रा <sup>11</sup> srastvá	संस्यते srasyáte	संस्यात् srasyát	असंस्यात् ásrasat
बंध् bandh	बंध् bandh	बद्धः badháḥ	बद्धा badhvá	बध्यते badhyáte	बध्यात् badhyát	

<sup>1</sup> Pāṇ. vi. 4, 89.

<sup>2</sup> Pāṇ. vi. 1, 58.

<sup>3</sup> Pāṇ. vi. 1, 50.

<sup>4</sup> Pāṇ. VII. 1, 60.

<sup>5</sup> Pāṇ. vi. 4, 24.

<sup>6</sup> But with इ i, मार्जित्वा mārjītvá, not मर्जित्वा marjītvá.

<sup>7</sup> As to the long इ i, see § 128.

<sup>8</sup> Or गूहित्वा gúhitvá, § 337, I. 2.

<sup>9</sup> Or नंष्टा nañshītvá.

<sup>10</sup> Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or सञ्च sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि nad, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. vi. 4, 24, vārt. 1, 2). वृहि vrīh, वृहति vrīmhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृहिता vrīmhitá. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. vi. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvadhātuka affixes; रजति rajati, &c. (Pāṇ. vi. 4, 26). अङ्ग aṅch, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अङ्गितः aṅchitah, worshipped; otherwise अङ्गः aktah or अङ्गितः aṅchitah, bent.

<sup>11</sup> Or संसिता sraṁsítvá.

Note.—The verbs beginning with कुट् *kut* (Dhâtupâtha 28, 73-108) do not strengthen their base, except before terminations which are marked by अ॒ न् or अ॑ न्; कुट् *kut*, to be bent, Fut. कुटिष्यति *kuṭiṣyati*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *ākuṭīt* (Pân. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ॒ *i*; Per. Fut. विजिता *vijitā* (Pân. I. 2, 2). उर्णु *urṇu*, to cover, may do so optionally; उर्णुविता *urṇuvitā* or उर्णविता *urṇavitā* (Pân. I. 2, 3).

## CHAPTER XIII.

### AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udâtta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

#### *Terminations of the First Aorist.*

I.

##### First Form.

###### PARASMAIPADA.

इ॒ष् isham	इ॒ष्व ishva	इ॒ष्म ishma	इ॒षि ishi	इ॒ष्वहि ishvahi	इ॒ष्महि ishmahi
ई॑ः ih	ई॑ष्ट am	ई॑ष्टa	ई॑ष्टhāḥ	ई॑ष्टां ishāthám	ई॑ष्टं idhvam or iḍhvam
ई॑त् it	ई॑ष्टām	ई॑षुः ishuḥ	ई॑ष्टa	ई॑ष्टां ishátám	ई॑ष्टa ishata

In this first set of terminations the intermediate इ॒ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ॒ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ॒ *i*. (See § 332, 4, note.)

2.

##### Second Form.

###### PARASMAIPADA.

सं sam	स्व sva	स्म sma	सि si	स्वहि svahi	स्महि smahi
सीः stih	{ स्तं stam or तं tam	{ स्ता॑ stā or ता॑ ta	{ स्थाः sthāḥ or थाः thāḥ	साथां sáthám	{ ध्वं dhvam or ध्वं dhwam
सी॒त् sit	{ स्तां stám or तां tám	सु॑ suḥ	{ स्ता॑ stā or ता॑ ta	सातां sátám	सत् sata

3.

## Third Form.

There are some verbs which add स् s to the end of the root before taking the terminations of the Aorist, and which after this स् s, employ the usual terminations with इ i, viz. इष्म isham, &c. They are conjugated in the Parasmaipada only.

## PARASMAIPADA.

सिषं s-i-sham

सीः s-iः (for सिषः sish(a)ḥ)

सीत् s-iṭ (for सिषत् sish(a)t)

सिष्व s-ishva

सिष्टं s-ishṭam

सिष्टां s-ishṭām

सिष्म s-ishma

सिष्टा s-ishṭa

सिषुः s-ishṭuḥ

4.

## Fourth Form.

Lastly, there are some few verbs, ending in श ś, श्व sh, ह h, preceded by इ i, उ u, औ ri, which take the following terminations, without an intermediate इ i (ksa).

## PARASMAIPADA.

सं sam साव sává साम sáma

सः saḥ सतं satam सत् sata

सत् sat सतां satām सन् san

सि si

सथाः sathāḥ  
or थाः thāḥसत् sata  
or त ta

## ĀTMANE PADĀ.

सावहि sávahī<sup>or वहि vahi</sup> सामहि sámahiसाथां sáthám<sup>or थां dhām</sup> सध्रमं sadhram<sup>or ध्रमं dhram</sup>

सातां sátām संतं sānta

## Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada\*. लू lū, to cut, अलाविषं álavisham (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmancpada. लू lū, अलविषि álavishi.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् budh, to know; Par. अबोधिषं ábodhisham; Ātm. अबोधिपि ábodhishi.

The vowel अ a, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् kaṇ, to sound, अकाणिषं ákāniṣam or अकणिषं ákanisham (Pāṇ. VII. 2, 7); Ātm. अकणिषि ákanishi.

\* Except श्वि śvi, to swell, अश्वयीत् asvayit; जाग् jāgṛi, to wake, अजागरीत् ajāgarīt (Pāṇ. VII. 2, 5). जार्णु ārnu, to cover, may or may not take Vṛiddhi; और्णुवीत् aurṇuvit, or और्णावीत् aurṇavit, or और्णावित् aurṇavīt (Pāṇ. VII. 2, 6).

† Roots ending in अल् al or अर् ar always take Vṛiddhi in the Parasmaipada; अल् jval, to burn, अज्ञालीत् ájñalīt (Pāṇ. VII. 2, 2). Likewise वद् vad, to speak, and व्रच् vraj, to go (Pāṇ. VII. 2, 3). Roots ending in इ h, इ m, इ y, the roots अग्न् kshan, to hurt, अस् svas, to breathe, and verbs of the Chur class, roots with technical ए e, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् grah, to take, अग्रहीत् ágrahīt; स्यम् syam, to sound, अस्यमीत् ásyamīt; अय् vyay, to throw, अश्ययीत् áshyayit; क्षण् kshan, to hurt, अक्षणीत् ákshanīt; अस् évas, to breathe, अस्ससीत् ávassit; ऊन् ñay, to minish, अौनयीत् aúnayīt; रग् rag, to suspect, अरगीत् áragīt. दीधि dīdhī, to shine, वेषी vevit, to desire, and दरिद्रा daridrā, to be poor, drop their final vowels, according to the rules on intermediate इ i; दरिद्रा daridrā, अदरिद्रीत् ádaridrīt.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुदोधिष्ठ् *bubodhish*; Aor. अबुदोधिष्ठं *ábubodhisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* *may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद् *bebhidy*; Aor. अत्म. अभेभिदिपि *ábebhidi*. भू *bhú*, to be; Int. base बोभूय् *bobhúy*; Aor. अत्म. अभोभूयिपि *ábo-bhúishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिष्ठं *ánamasy-išam* or अनमसिष्ठं *ánamas-išam*.

### *Special Rules for the Second Form of the First Aorist.*

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैष्ठं *ákshaipsam*; शि *śi*, अशैष्ठं *áśaisham* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshít* (Pāṇ. VII. 2, 3).

Guṇa in Ātmanepada, if the verb ends in इ, ई i, उ, ऊ ū (not in चू *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áśeshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kri*, अकृषि *ákrishi*. Final चूरि *ri* becomes ईरि *ir*.

§ 351. Terminations beginning with स्त् *st* or स्थ *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैष्ठं *ákshaip-tam*, 3. p. dual अक्षैष्ठां *ákshaip-tám*, 2. p. plur. अक्षैष्ठ *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. अकृथाः *ákritháḥ*, 3. p. sing. अकृता *ákrita*, of कृ *kri*, अत्म. But from मन्यते *mányate*, अमन्त्स *ámamsta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Ātmanepada (Pāṇ. I. 2, 17). स्था *sthá*, उपास्थित *úpásthi-ta*; उपास्थितां *úpásthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mi* (*ménáti*), to hurt, मि *mi* (*minoti*), to throw, and दी *di*, अत्म., to decay, instead of taking Guṇa, change their final vowels into आ *a* in the Ātmanepada; and ली *li*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)\*. Thus from मी *mi* and मि *mi*, अमास्त *amásta*; from दी *di*, अदास्त *adásta*; from ली *li*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Ātmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Ātmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Ātmanepada; गसीष्ट *gastishṭa* or गंसीष्ट *gaṁsishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत *upáyata*, he espoused, or उपायस्त *upáyamsta* (Pāṇ. I. 2, 16).

\* Prof. Weber (Kuhn's Beiträge, vol. vi. p. 102) blames Dr. Kellner for having admitted अमासिष्ठम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *a* takes place wherever there would otherwise have been एच् *ech*, excepting in Sīt forms.

*Special Rules for the Third Form of the First Aorist.*

§ 357. Most verbs taking this form of the Aorist end in आ *a*, or in diphthongs which take आ *a* as their substitute. This आ *a* remains unchanged. In the ऐत्मनेपाद these verbs take the Second Form.

§ 358. The verbs भी *mi*, to hurt, भि *mi*, to throw, and ली *li*, to stick, in taking this form, change likewise their final vowels into आ *a*. Ex. अमासिषं *amāśisham*, I threw, and I hurt; अलासिषं *alāśisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in न् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayāṁśisham*, &c. (Pāṇ. VII. 2, 73.)

*Special Rules for the Fourth Form of the First Aorist.*

§ 360. The roots which take this form must end in श् *s* (as to दृश् *driś*, to see, cf. Pāṇ. III. 1, 47), श् *sh*, स् *s*, ह् *h*, preceded by any vowel but आ *a*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अस्लिक्षत् *aslikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the ऐत्मनेपाद

थाः *thah* instead of सथाः *sathah*. वहि *vahi* instead of सावहि *sāvahi*.

ता *ta* — सता *sata*. ध्वं *dhvam* — सध्वं *sadvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. ऐत्म. अदुग्धाः *adugdhhāḥ* or अधुक्षाः *adhukshāḥ*.

3. p. sing. ऐत्म. अदुग्ध *adugdha* or अधुक्षत् *adhukshata*.

1. p. dual ऐत्म. अदुहवहि *aduhvahi* or अधुक्षावहि *adhukshāvahi*.

2. p. plur. ऐत्म. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadvam*.

### FIRST AORIST.

#### *First Form,*

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lū*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in ऐत्मनेपाद.

#### PARASMAIPADA.

1. अलाविषं *álav-išam*

अलाविष्वं *álav-išva*

अलाविष्म *álav-išhma*

2. अलावीः *álav-īh*

अलाविष्टं *álav-išhām*

अलाविष्ट *álav-išṭa*

3. अलावीत् *álav-īt*

अलाविष्टां *álav-išhātm*

अलाविष्टुः *álav-išhuḥ*

#### ĀTMANEPADA.

1. अलविषि *álav-išhi*

अलविष्वहि *álav-išhvahi*

अलविष्महि *álav-išhmahi*

2. अलविष्टाः *álav-išhāḥ*

अलविष्टार्णं *álav-išhātm*

अलविष्टिं *álav-idhvam* or °द्वं *-dhvam*

3. अलविष्ट *álav-išṭa*

अलविष्टात्मं *álav-išhātm*

अलविष्टता *álav-išhata*

b. Verbs ending in consonants; बुद्धि *budh*, to know  
Guṇa in Parasmaipada and Ātmanepada.

## PARASMAIPADA.

१. अबोधिष्मं <i>abodh-isham</i>	अबोधिष्व abodh-ishva	अबोधिष्म abodh-ishma
२. अबोधीः <i>abodh-iḥ</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट abodh-ishṭa
३. अबोधीत् <i>abodh-iṭ</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिष्टुः <i>abodh-ishṭuh</i>

## ĀTMANEPAEDA.

१. अबोधिष्वि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
२. अबोधिष्टाः <i>abodh-ishṭah</i>	अबोधिष्ठायां <i>abodh-ishṭāthām</i>	अबोधिष्टव्यं <i>abodh-idhvam</i>
३. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्ठातां <i>abodh-ishṭātām</i>	अबोधिष्टत <i>abodh-ishata</i>

## Second Form,

without intermediate इ *i*.a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

## PARASMAIPADA.

akshaip-sam	अक्षैप्स्तं <i>akshaip-sva</i>	akshaip-sma
akshaip-sīḥ	अक्षैप्सं <i>akshaip-tam</i> (§ 351)	akshaip-ta
akshaip-sīt	अक्षैप्सां <i>akshaip-tām</i>	ः akshaip-suḥ

## ĀTMANEPAEDA.

१. अक्षिप्सि <i>akship-si</i>	अक्षिप्स्तहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
२. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	। akship-dhvam
३. अक्षिप्सम <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्सत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Ātmanepada.

## PARASMAIPADA.

१. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
२. अनैषीः <i>anaishīḥ</i>	अनैष्टं <i>anaishṭam</i>	अनैष्ट <i>anaishṭa</i>
३. अनैषीत् <i>anaishṭt</i>	अनैष्टां <i>anaishṭām</i>	अनैष्टुः <i>anaishṭuh</i>

## ĀTMANEPAEDA.

१. अनैषि <i>aneshi</i>	अनैष्वहि <i>aneshvahi</i>	अनैष्महि <i>aneshmahi</i>
२. अनैष्टाः <i>aneshṭah</i>	अनैष्टायां <i>aneshṭāthām</i>	अनैष्टुङ् <i>aneshṭuh</i>
३. अनैष्ट <i>aneshṭa</i>	अनैष्टातां <i>aneshṭātām</i>	अनैष्टत <i>aneshṭata</i>

c. Verbs ending in रुर्ति *ri*; क्रि *kri*, to do.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

## PARASMAIPADA.

१. अकार्ष्यं <i>akársham</i>	अकार्ष्व <i>akárshva</i>	अकार्ष्म <i>akárshma</i>
२. अकार्षीः <i>akárshīḥ</i>	अकार्ष्टं <i>akárshṭam</i>	अकार्ष्ट <i>akárshṭa</i>
३. अकार्षीत् <i>akárshṭt</i>	अकार्ष्टां <i>akárshṭām</i>	अकार्ष्टुः <i>akárshṭuh</i>

## ÂTMANEPA DA.

1. अकृषि akriṣhi	' akriṣhvahi	अकृष्महि akrishmahi
2. अकृथाः akriθāḥ	अकृषाधां akrishādhām	अकृद्धं akriḍhvam
3. अकृत् akriṭa	अकृषात् akrishātām	अकृपत् akrishata

d. Verbs ending in आ ā; दा dā, to give.

Âtmane pada only; आ ā changed into इ i.

## ÂTMANEPA DA.

1. अदिषि adishi	अदिष्वहि adishvahi	अदिष्महि adishmahi
2. अदिष्ठाः adithāḥ	अदिष्ठाधां adishādhām	अदिष्ठं adiḍhvam
3. अदिष्ट adita	अदिष्ठात् adishātām	अदिष्पत् adishata

e. Verbs ending in श्रु ri; स्त्री stri, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ i.

In Âtmane pada the insertion of इ i is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ i is inserted, then Guṇa (§ 348) and optionally lengthening of इ i. (§ 341.)

If इ i is not inserted, then श्रु ri changed to श्रिर् ir. (§ 350.)

## PARASMAIPADA.

अस्तरिष्म astarisham, &c., like First Form.

First Form,                   ÂTMANEPA DA.

with इ i.                   SINGULAR.

1. अस्तरिषि or अस्तरीषि astarishi or astarīshi
2. अस्तरिष्ठाः or अस्तरीष्ठाः astarishṭhāḥ or astarīshṭhāḥ
3. अस्तरिष्ट or अस्तरीष्ट astarishṭa or astarīshṭa

## DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि astarishvahi or astarīshvahi
2. अस्तरिष्वाधां or अस्तरीष्वाधां astarishvādhām or astarīshvādhām
3. अस्तरिष्वात् or अस्तरीष्वात् astarishvātām or astarīshvātām

## PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि astarishmahi or astarīshmahi
2. अस्तरिष्मधुं or अस्तरीष्मधुं astaridhvam-ḍhram or astarīshmahi-ḍhvam
3. अस्तरिष्मत or अस्तरीष्मत astarishmata or astarīshmata

## Second Form,

without इ i.

- अस्तीष्म astirshi
- अस्तीष्ठाः astirshṭhāḥ
- अस्तीष्ट astirshṭa

f. Verbs with penultimate श्रु ri; सृष्ट् sriṣṭi, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmene pada.

## PARASMAIPADA.

1. अस्ताष्म asrāksham	अस्ताष्व asrākshva	अस्ताष्म asrākshma
2. अस्ताष्ठीः asrākshīḥ	अस्ताष्ट् asrāshṭam	अस्ताष्ट् asrāshṭa
3. अस्ताष्ठीत् asrākshīt	अस्ताष्टीं asrāshṭām	अस्ताष्टुः asrākshuh

## ÂTMANEPA DA.

1. असृष्टि asrikshi	असृष्वहि asrikshvahi	असृष्महि asrikshmahi
2. असृष्टाः asrikshīḥ	असृष्वाधां asrikshādhām	असृष्टं asrikshdhvam
3. असृष्ट् asrikshṭa	असृष्वात् asrikshātām	असृष्ट् asrikshata

Verbs ending in ई h; दह dah, to burn.

PARASMAIPADA.

1. अधाक्षम् adháksham
2. अधाक्षीः adhákshth̄
3. अधाक्षीत् adhákshít̄

- अधाक्षम् adhákshva
- अदाग्धम् adágdham
- अदाग्धात् adágdhát̄

- अधाक्षमा adhákshma
- अदाग्धा adágdha
- अधाक्षुः adhákshuh̄

ÂTMANEPPADA.

1. अधक्षि adhakshi
2. अदग्धाः adagdhhāḥ
3. अदग्धः adagdha

- अधक्षवहि adhakshvahi
- अधक्षातां adhaksháthám
- अधक्षातां adhakshátám

- अधक्षमहि adhakshmahi
- अधग्धवम् adhagdhwam
- अधक्षत् adhakshata

FIRST AORIST.

*Third Form.*

PARASMAIPADA ONLY.

या yá, to go.

1. अयासिष्वं ayásisham
2. अयासीः ayásih̄
3. अयासीत् ayásit̄

- अयासिष्वा ayásishva
- अयासिष्वं ayásishṭam
- अयासिष्वां ayásishṭám

- अयासिष्मा ayásishma
- अयासिष्टा ayásishṭa
- अयासिष्टुः ayásishuh̄

नम् nam, to bend.

1. अनंसिष्वं anaṁsisham
2. अनंसीः anaṁsih̄
3. अनंसीत् anaṁsít̄

- अनंसिष्वा anaṁsishva
- अनंसिष्वं anaṁsishṭam
- अनंसिष्वां anaṁsishṭám

- अनंसिष्मा anaṁsishma
- अनंसिष्टा anaṁsishṭa
- अनंसिष्टुः anaṁsishuh̄

FIRST AORIST.

*Fourth Form.*

दिश् dis, to show.

PARASMAIPADA.

1. अदिक्षम् adiksham
2. अदिक्षः adikshuh̄
3. अदिक्षत् adikshat̄

- अदिक्षाव adiksháva
- अदिक्षतं adikshatam
- अदिक्षातां adikshatám

- अदिक्षामा adiksháma
- अदिक्षत् adikshata
- अदिक्षत् adikshan

ÂTMANEPPADA.

1. अदिक्षि adikshi
2. अदिक्षाताः adiksháthāḥ
3. अदिक्षत् adikshata

- अदिक्षावहि adikshávahī
- अदिक्षातां adiksháthám
- अदिक्षातां adikshátám

- अदिक्षामहि adikshámhahi
- अदिक्षवम् adikshadhwam
- अदिक्षत् adikshanta

गुह् guh, to hide.

PARASMAIPADA.

1. अघुक्षम् aghuksham
2. अघुक्षः aghukshah̄
3. अघुक्षत् aghukshat̄

- अघुक्षाव aghuksháva
- अघुक्षतम् aghukshatam
- अघुक्षातां aghukshatám

- अघुक्षामा aghuksháma
- अघुक्षत् aghukshata
- अघुक्षत् aghukshan

## ÂTMANE PAD A.

1. अघुक्षावहि *aghukshávahi* or अगूहवहि *aguhvahi* अघुक्षामहि *aghukshámahi*  
 2. अघुक्षथाः: *aghukshatháḥ* or अगूढाः: *agúḍhāḥ* अघुक्षायां *aghuksháthám* अघुक्षध्वं or अघुक्षद्वं<sup>1</sup>  
 3. अघुक्षत *aghukshata* or अगूढः *agúḍha* अघुक्षातां *aghukshátám* अघुक्षातं *aghukshanta*

It may also follow the First Form, अगूहिध्वं *agúhisham* and अगूहिषि *agúhishi*.  
 (§ 337, I. 1.)

लिह् *lih*, to smear.

## PARASMAIPADA.

1. अलिक्षम् *aliksham* अलिक्षाव *alikshávva* अलिक्षामहि *alikshámahi*  
 2. अलिक्षः: *alikshah* अलिक्षताः *alikshatáḥ* अलिक्षताम् *alikshatám* अलिक्षता *alikshata*  
 3. अलिक्षत् *alikshat* अलिक्षतां *alikshatám* अलिक्षत् *alikshan*

## ÂTMANE PAD A.

1. अलिक्षि *alikshi* अलिक्षावहि *alikshávahi* or अलिहवहि *alihvahi* अलिक्षामहि *alikshámahi*  
 2. अलिक्षथाः: *alikshatháḥ* or अलीढाः: *ali lháḥ* अलिक्षायां *aliksháthám* अलिक्षध्वं or अलीढँ<sup>2</sup>  
 3. अलिक्षत *alikshata* or अलीढः *ali lhā* अलिक्षातां *alikshátám* अलिक्षतं *alikshanta*

दुह् *duh*, to milk.

## PARASMAIPADA.

अघुक्षम् *adhuksham*, &c.

## ÂTMANE PAD A.

1. अघुक्षि *adhukshi* अघुक्षावहि *adhukshávahi* or अदुहवहि *aduhvahi* अघुक्षामहि *adhukshámahi*  
 2. अघुक्षथाः: *adhukshatháḥ* or अदुग्धाः: *adugdháḥ* अघुक्षायां *adhuksháthám* अघुक्षध्वं or अघुक्षद्वं<sup>3</sup>  
 3. अघुक्षत *adhukshata* or अदुग्ध *adugdha* अघुक्षातां *adhukshátám* अघुक्षतं *adhukshanta*

दिह् *dih*, to anoint.

## PARASMAIPADA.

अधिक्षम् *adhiksham*, &c.

## ÂTMANE PAD A.

1. अधिक्षि *adhikshi* अधिक्षावहि or अदिहवहि<sup>4</sup> अधिक्षामहि *adhikshámahi*  
 2. अधिक्षथाः: or अदिग्धाः: <sup>5</sup> अधिक्षायां *adhiksháthám* अधिक्षध्वं or अधिग्धं<sup>6</sup>  
 3. अधिक्षत or अदिग्ध <sup>7</sup> अधिक्षातां *adhikshátám* अधिक्षतं *adhikshanta*

## SECOND AORIST.

## First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

<sup>1</sup> *aghukshadhvam* or *aghúḍhvam*.

<sup>2</sup> *alikshadhvam* or *aliklhram*.

<sup>3</sup> *adhukshadhvam* or *adhugdhvam*.

<sup>4</sup> *adhikshávahi* or *adihvahi*.

<sup>5</sup> *adhikshatháḥ* or *adigdháḥ*.

<sup>6</sup> *adhikshadhvam* or *adhigdhvam*.

<sup>7</sup> *adhikshata* or *adigdha*.

**सिंच्** *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

## PARASMAIPADA.

1. असिंचं *asicham*

असिंचाव *asicháva*

असिंचाम *asicháma*

2. असिंचः *asichaḥ*

असिंचतं *asichatam*

असिंचत *asichata*

3. असिंचत् *asichat*

असिंचतां *asichatám*

असिंचन् *asichan*

## ÂTMANE PADĀ.

1. असिंचे *asiche*

असिंचावहि *asichávahī*

आसचामहि *asichámahi*

2. असिंचथाः *asichathāḥ*

असिंचेणां *asichethám*

असिंचध्यं *asichadhvam*

3. असिंचत *asichata*

असिंचेतां *asichetám*

असिंचतं *asichanta*

**हे** *hve*, to call. Pres. ह्वयामि *hvayámi*; Impf. अह्वयं *ahvayam*; General base हु *hū*.

## PARASMAIPADA.

1. अह्वं *ahvam*

अह्वाव *ahváva*

अह्वाम *ahváma*

2. अह्वः *ahvah*

अह्वतं *ahvatam*

अह्वत *ahvata*

3. अह्वत् *ahvat*

अह्वतां *ahvatám*

अह्वन् *ahvan*

## ÂTMANE PADĀ.

1. अह्वे *ahve*

अह्वावहि *ahvávahī*

अह्वामहि *ahvámahi*

2. अह्वथाः *ahvathāḥ*

अह्वेणां *ahvethám*

अह्वध्यं *ahvadhvam*

3. अह्वत् *ahvatu*

अह्वेतां *ahvetám*

अह्वंत *ahvanta*

§ 364. Roots ending in आ *a*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: द्वे *hve* substitutes द्व *hva*, Aor. अह्वं *ahvam*; श्वि *svi* substitutes अ॒श्वा *śva*, Aor. अ॒श्वं *śvam*. Roots ending in च॒रि *ri*, and the root दृश् *driś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: मृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद् *skand*, to step, अस्कंदं *askadam*.

§ 366. Irregular forms are, अवोच् *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अवचवं *avavacham*); अपत्तं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपत् *apapatam*); अनेशं *aneśam*, I perished, Kāś. on Pāṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिपं *āśipam*, I ordered, from शास् *śas*; आस्तं *āsthām*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्तं *āsthām*), वच् *rach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिंच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपता *alipata* or अलिप्त *alipta*.

The verbs classed as पुष्टादि *pushṭādi*, beginning with पुष् *push* (Dh. P. 26, 73–136), शुतादि *dyutādi*, beginning with शुत् *dyut* (Dh. P. 18), and those marked by a technical लि *i*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs सृ *sri*, to go, शास् *sás*, to order, and चृ *ri*, to go (*आरं āram*), in Par. and Ātm. (Pān. III. I, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pān. III. I, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitsit*.

Optionally, जृ *jri*, to fail, संभ् *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तंभीत् *astambhit*), मुच् *mruch*, to go (अमुचत् *amruchat* or अमोचीत् *amrochit*), मुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुंच् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुंचीत् *agluñchit*), श्रि *śri*, to grow (irregularly अश्रा॑ *asvat*), but in the Parasmaipada only. (Pān. III. I, 58.)

§ 368. There are a few verbs, ending in आ॒ ा॑, ए॒ ए॑, ओ॒ ओ॑, which take this form of the second aorist in the Parasmaipada; also भू॒ *bhū*, to be. They retain throughout the long final vowel, except before the उ॒ *uh* of the 3rd pers. plur., before which the final आ॒ ा॑ is rejected. In the Ātmanepada these verbs in आ॒ ा॑ take the Second Form of the first aorist, and change आ॒ ा॑ to इ॒ *i*.

दा॒ *dā*, to give. Pres. ददामि॑ *dadámi*; Impf. अददां॑ *adadám*.

#### PARASMAIPADA.

1. अदां॑ <i>adám</i>	अदाव॑ <i>adáva</i>	अदाम॑ <i>adáma</i>
2. अदाः॑ <i>adáh</i>	अदात॑ <i>adátam</i>	अदात॑ <i>adáta</i>
3. अदात॑ <i>adátat</i>	अदातां॑ <i>adátám</i>	अदुः॑ <i>aduh</i>

भू॒ *bhū*, to be. Pres. भवामि॑ *bhavámi*; Impf. अभवं॑ *abhavam*.

#### PARASMAIPADA.

1. अभूवं॑ <i>abhúvam</i> *	अभूव॑ <i>abhúva</i>	अभूम॑ <i>abhúma</i>
2. अभूः॑ <i>abhúh</i>	अभूत॑ <i>abhútam</i>	अभूत॑ <i>abhúta</i>
3. अभूत॑ <i>abhútat</i>	अभूतां॑ <i>abhútám</i>	अभूतवन्॑ <i>abhúvan</i>

Verbs which take this form are,

गा॒ *gā*, to go; दा॒ *dā*, to give; धा॒ *dhā*, to place; पा॒ *pā*, to drink; स्था॒ *sthā*, to stand; दे॒ *de*, to guard; दो॒ *do*, to cut; भू॒ *bhū*, to be. (Pān. II. 4, 77.)

Optionally, घा॒ *ghrā*, to smell; धे॒ *dhe*, to drink; शो॒ *śo*, to sharpen; छो॒ *chho*, to cut; सो॒ *so*, to destroy. (Pān. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न्॒ *n* or ण्॒ *n* may form the 2nd and 3rd pers. sing. Ātm. in आ॒ *thāh* and न॒ *ta*, before which the final nasal is rejected. तन्॒ *tan*, to stretch; Aor. अतनिष्ट *atanishṭa* or अतत *atata*; अतनिष्ठाः॑ *atanishṭháh* or अतथाः॑ *atatháh* (Pān. II. 4, 79). These forms might be considered as irregular Ātmanepada forms of the second aorist, or of the first aorist II, with loss of initial स॒ *s*.

#### Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in सृय्॑ *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

\* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur. †

§ 371. The primitive verbs which take this form are,

अश्वि śvi, to go, द्रु dru, to run, स्रु sru, to flow, कम् kam, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अश्विश्रियत् asīśriyat.

Optionally, श्वि śvi, to grow, धे dhe, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् adadhat, § 364, (or अधात् adhāt or अधासीत् adhāsīt.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अश्विश्रियत् asīśriyat, he went. अदुद्रुवत् adudruvat, he ran. असुस्रुवत् asusruvat, he flowed.

अचकमत् achakamat, he loved. अदधत् adadhat, he sucked. अशिश्वियत् asīśriyat, he grew; also Sec. Aor. अश्वत् asvat and First Aor. अश्वयीत् asvayīt (Pāṇ. III. 1, 49).

हे hve, to call, forms its Aor. Caus. अजूहवत् ajūhavat (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय् ay drop अय् ay, and (with certain exceptions\*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ á to अ a; ए e to इ i; ओ o to उ u; अर्, आर् ār, to चू ri; ईर् īr to चृ ri. (Pāṇ. VII. 4, 7.)

Thus मादयति mādayati would become मद् mad, (Aor. अमीमद् amīmadam.)

भेदयति bhedayati — — भिद् bhid, (Aor. अबीभिद् abībhidam.)

मोदयति modayati — — मुद् mud, (Aor. अमूमुदं amūmudam.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ á, ई ī, ए e, ऐ ai, ऊ ū, औ o, औ au are represented in the reduplicative syllable by अ a, इ i, ई ī, ए e, उ u, ऊ ū, ऊ ūt.

मालयति mālayati, अमालं anamālām. टीकयति tīkayati, अटिकं atīlikam.

लोकयति lokayati, अलुलोकं alulokam.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ a, इ i, उ u, चू ri. Here the tendency is to make the reduplicated base, with the augment, either ०—० or ०—०—. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (amūmudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (ararakshat).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

\* These exceptional verbs are (Pāṇ. VII. 4, 2, 3).

Certain denominatives: From माळा mālā, a garland, is formed the denominative मालयति mālayati, Red. Aor. अममालत् amamālat; शास् śás, Caus. शासयति śásayati, he punishes, Red. Aor. अशशासत् asāśasat.

Those with technical चू ri: बाध् bādh, to hurt; Caus. बाधयति bādhayati; Aor. अबाधत् ababādhat.

धार् bhrāj, to shine, भास् bhās, to shine, भाष् bhāsh, to speak, दीप् dīp, to lighten, जीव jīv, to live, मील् mīl, to meet, पीड् pīd, to vex, shorten their vowel optionally. Ex. धार् bhrāj; अबधारत् ababhrājat or अबिधारत् abibhrājat (§ 374).

† वेष्य् veshṭay, to surround, चेष्य् cheshṭay, to move, take either इ i or अ a in the reduplicative syllable; अवेष्टत् avavesṭat or अविवेष्टत् avivesṭat. द्योत् dyotay, to lighten, takes इ i; अदियुत् adidyutat.

long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ a, इ i, उ u, औ ri are represented in the reduplicative syllable by अ a or इ i, इ i, उ u, इ i; and all lengthened, where necessary.

### *Second or Reduplicated Form of the Second Aorist.*

I. ० - ०.

पच् pach, to cook, पाचयति pachayati; अपीपचत् ápípachat\*.

भिद् bhid, to cut, भेदयति bhedayati; अबीभिदत् ábíbhidat.

मुद् mud, to rejoice, मोदयति modayati; अमूमुदत् ámúmudat.

वृत् vrit, to exist, वर्तयति vartayati; अवीवृतत् ávívritat.

मृज् mrj, to cleanse, मार्जयति márjáyati; अमीमृजत् ámímrijat.

कृत् krit, to praise, कीर्तयति kirtayati; अचीकृतत् áchikrítat†.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् tyaj, to leave, त्याजयति tyájáyati; अतित्यजत् átityajat.

ध्राज् bhráj, to shine, ध्राजयति bhrájáyati; अविध्राजत् ábibhrájat.

क्षेप् kship, to throw, क्षेपयति kshepáyati; अचिक्षिपत् áchikshipat.

च्युत् chyut, to fall, चोतयति chyotáyati; अचुच्युतत् áchuchyutat.

स्वृ svri, to sound, स्वारयति sváráyati; अस्वस्वरत् ásisvarat.

2. ० ० - .

रक्ष् raksh, to protect, रक्षयति raksháyati; अररक्षत् árarakshat‡.

भिक्ष् bhiksh, to beg, भिक्षयति bhiksháyati; अबिभिक्षत् ábibhikshat.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच् prachh, to ask, प्रच्छयति prachcháyati; अप्रच्छत् ápaprachchhat.

स्कंद् skand, to step, स्कंदयति skandáyati; अचस्कंदत् áchaskandat.

§ 377. Roots with radical औ ri or औ ri, followed by a consonant, may optionally take the ० - ० or ० ० - forms.

\* गणय् gaṇay and कथय् kathay take ई i or अ a optionally; अजीगणत् ájigaṇat or अजगणत् ájagaṇat.

† The following verbs take अ a instead of इ i or ई i in the reduplicative syllable of the aorist in the causative:

सृ smri, दृ dri, त्वर् tvar, प्रथ् prath, मृद् mrad, सृ stri, स्पश् spaś.

सृ smri; Caus. स्मारयति smáráyati; Aor. अस्मरत् ásamarat.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् av, (the Guṇa of उ, ऊ ū,) in the desiderative by उ u, take उ u instead of इ i in the reduplicated aorist:

नु nu; Caus. नावयति náváyati; Des. नुनावयिषति núnávayishati; Aor. of Caus. अनूनवं ánúnavam.

‡ Radical अ a is reduplicated by अ a if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartāyati*; अवीवृत् *ávīvratat* or अववर्तत् *ávavartat*. (Pān. VII. 4, 7.)  
 मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृज् *ámimrrijat* or अममार्ज् *ámamárjat*.  
 कृत् *kṛit*, to praise, कीर्तयति *kirtāyati*; अचीकृत् *áchikṛitat* or अचिकृत् *áchikṛttat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus आश् *ás* forms the Caus. आश्य *ásáy*. This after throwing off आय् *ay*, and shortening the vowel, becomes आश् *ás*; this reduplicated, आशिश् *ás-iś*; and lastly, with augment and termination, आशिश्वं *ás-iś-am*.

In the same manner, आर्चिचं *árchicham*, आ॒ञ्जि॑ञ्जं *aúbjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápiipyat* (instead of अपीपयत् *ápiipayat*). Pān. VII. 4, 4.

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

ग्रा *ghrā*, to smell, which forms its causal aorist as अजिग्रिपत् *ájighripat* or अजिग्रपत् *ájighrapat*.

#### REDUPLICATED AORIST.

##### PARASMAIPADA.

1. अशिश्रयं <i>ásis̄rayam</i>	अशिश्रयाव <i>ásis̄rayáva</i>	अशिश्रयाम <i>ásis̄rayáma</i>
2. अशिश्रयः <i>ásis̄rayah</i>	अशिश्रयतं <i>ásis̄rayatum</i>	अशिश्रयतु <i>ásis̄rayata</i>
3. अशिश्रयत् <i>ásis̄rayat</i>	अशिश्रयतां <i>ásis̄rayatám</i>	अशिश्रयन् <i>ásis̄rayan</i>

##### ĀTMANEPAḌA.

1. अशिश्रये <i>ásis̄raye</i>	अशिश्रयावहि <i>ásis̄rayávahi</i>	अशिश्रयामहि <i>ásis̄rayámahi</i>
2. अशिश्रययः <i>ásis̄rayathāḥ</i>	अशिश्रयेषां <i>ásis̄rayethám</i>	अशिश्रयध्वं <i>ásis̄rayadhvam</i>
3. अशिश्रयत् <i>ásis̄rayata</i>	अशिश्रयेषां <i>ásis̄rayetám</i>	अशिश्रयंत <i>ásis̄rayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in न् *m*, and roots ending in आ *a*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

## CHAPTER XIV.

### FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

#### *Future.*

§ 381.

#### Terminations.

##### PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
१. इष्यामि <i>ishyámi</i>	इष्यावः <i>ishyávah</i>	इष्यामः <i>ishyámaḥ</i>
२. इष्यसि <i>ishyási</i>	इष्यातः <i>ishyátaḥ</i>	इष्यात्था <i>ishyátha</i>
३. इष्यति <i>ishyáti</i>	इष्यातः <i>ishyátaḥ</i>	इष्यात्ति <i>ishyánti</i>
ĀTMANEPAḌA.		
१. इष्ये <i>ishyé</i>	इष्यावहे <i>ishyávahē</i>	इष्यामहे <i>ishyámahe</i>
२. इष्यसे <i>ishyáse</i>	इष्येषे <i>ishyéṣe</i>	इष्यध्वे <i>ishyádhve</i>
३. इष्यते <i>ishyáte</i>	इष्येते <i>ishyéte</i>	इष्यते <i>ishyánte</i>

The cases in which the इ *i* of इष्यामि *ishyámi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *i*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm, are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyámi*) and § 345 (*mārkshyámi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

- Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *a*; गै *gai*, to sing, गास्यामि *gásyámi*, &c.
- Final इ *i*, ई *i*, उ *u*, औ *u*, चूरि and चूरी, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyámi*; भू *bhd*, भविष्यामि *bhavishyámi*; कृ *kri*, करिष्यामि *karishyámi*; दृ *dri*, to tear, दरिष्यामि *darishyámi* or दरीष्यामि *darishyámi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyámi*. (§ 345, note.)
- Penultimate इ *i*, उ *u*, चूरि, prosodially short, take Guṇa; चूरी becomes ईर् *ir*; बुध *budh*, बोधिष्यामि *bodhishyámi*; भिद् *bhid*, भेत्यति *bhetsyáti*.

**बुध् budh**, to know,  
with intermediate इ i.

## PARASMAIPADA.

## DUAL.

## SINGULAR.

1. बोधिष्यामि bodhishyámi
2. बोधिष्यसि bodhishyási
3. बोधिष्यति bodhishyáti

1. बोधिष्ये bodhishyé
2. बोधिष्यसे bodhishyáse
3. बोधिष्यते bodhishyáte

**बोधिष्यावः** bodhishyávah

**बोधिष्यथः** bodhishyáthah

**बोधिष्यतः** bodhishyátaḥ

## ĀTMANEPAḌA.

**बोधिष्यावहे** bodhishyávahē

**बोधिष्येथे** bodhishyéthē

**बोधिष्यते** bodhishyáte

**बोधिष्यामः** bodhishyámaḥ

**बोधिष्यथः** bodhishyáthaḥ

**बोधिष्यतः** bodhishyátaḥ

इ i, to go,  
without intermediate इ i.

## PARASMAIPADA.

1. रथ्यामि eshyámi
2. रथ्यसि eshyási
3. रथ्यति eshyáti

1. रथ्ये eshyé
2. रथ्यसे eshyáse
3. रथ्यते eshyáte

**रथ्यावः** eshyávah

**रथ्यथः** eshyáthah

**रथ्यतः** eshyátaḥ

## ĀTMANEPAḌA.

**रथ्यावहे** eshyávahē

**रथ्येथे** eshyéthē

**रथ्यते** eshyáte

**रथ्यामः** eshyámaḥ

**रथ्यथः** eshyáthaḥ

**रथ्यतः** eshyátaḥ

**रथ्यामहे** eshyámahe

**रथ्यथे** eshyádhvē

**रथ्यते** eshyánte

## Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

**बुध् budh**, to know,  
with intermediate इ i.

## PARASMAIPADA.

## DUAL.

1. अबोधिष्यं ábodhishyam
2. अबोधिष्यः abodhishyāḥ
3. अबोधिष्यत abodhishyat

1. अबोधिष्ये ábodhishye
2. अबोधिष्यथः abodhishyathāḥ
3. अबोधिष्यत abodhishyata

**अबोधिष्याव** abodhishyáva

**अबोधिष्यतं** abodhishyatam

**अबोधिष्यतां** abodhishyatám

## ĀTMANEPAḌA.

**अबोधिष्यावहि** abodhishyávahi

**अबोधिष्येथां** abodhishyethám

**अबोधिष्यतां** abodhishyetám

## PLURAL.

**अबोधिष्याम** abodhishyáma

**अबोधिष्यत** abodhishyata

**अबोधिष्यत्** abodhishyan

**अबोधिष्यामहि** abodhishyámaḥi

**अबोधिष्यथं** abodhishyadhvam

**अबोधिष्यतं** abodhishyanta

## इ i,

without intermediate इ i.

## PARASMAIPADA.

1. रेष्यं
2. रेष्यः aishyāḥ
3. रेष्यत् aishyat

**रेष्याव** aishyávah

**रेष्यतं** aishyatam

**रेष्यतां** aishyatám

**रेष्याम** aishyáma

**रेष्यत** aishyata

**रेष्यत्** aishyan

## ÂTMANE PAD A.

१. एष्ये aishye	ऐष्यावहि aishyāvahī	ऐष्यामहि aishyāmahi
२. एष्यथा: aishyathāḥ	ऐष्येत्था: aishyethāḥ	ऐष्यध्वम् aishyadhvam
३. एष्यत् aishyata	ऐष्येत् aishyetāṁ	ऐष्यंत् aishyanta

## Periphrastic Future.

§ 384. The terminations are,

## PARASMAIPADA.

१. इतास्मि itāsmi	इतास्वः itāsvahī	इतास्मः itāsmahī
२. इतासि itāsi	इतास्थः itāsthahī	इतास्थ itāstha
३. इता itā	इतारौ itārau	इतारः itārahī

## ÂTMANE PAD A.

१. इताहे itāhe	इतास्वहे itāsvahe	इतास्महे itāsmahē
२. इतासे itāse	इतासाथे itāsāsthe	इतास्थाथे itāsthādhvam
३. इता itā	इतारौ itārau	इतारः itārahī

These terminations are clearly compounded of ता tā (base त्रि tri), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् as, to be. There is, however, with regard to ता tā, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ i or ई ī, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् budh, to know,

with intermediate इ i.

## PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
१. बोधितास्मि bodhitāsmi	बोधितास्वः bodhitāsvahī	बोधितास्मः bodhitāsmahī
२. बोधितासि bodhitāsi	बोधितास्थः bodhitāsthahī	बोधितास्थ itāsthā
३. बोधिता bodhitā	बोधितारौ bodhitārau	बोधितारः bodhitārahī

## ÂTMANE PAD A.

१. बोधिताहे bodhitāhe	बोधितास्वहे bodhitāsvahe	बोधितास्महे bodhitāsmahē
२. बोधितासे bodhitāse	बोधितासाथे bodhitāsāsthe	बोधितास्थाथे bodhitāsthādhvam
३. बोधिता bodhitā	बोधितारौ bodhitārau	बोधितारः bodhitārahī

इ i,

without intermediate इ i.

## PARASMAIPADA.

१. एतास्मि etāsmi	एतास्वः etāsvahī	एतास्मः etāsmahī
२. एतासि etāsi	एतास्थः etāsthahī	एतास्थ itāsthā
३. एता etā	एतारौ etārau	एतारः etārahī

## ÂTMANEPAĐA.

१. एताहे etāhe	एतास्वहे etásvahē	एतास्महे etásmahe
२. एतासे etāse	एतासाये etásāthē	एताध्वे etádhve
३. एता etā	एतारौ etárau	एतारः etárah

## Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *s̄ s* before the personal terminations. In the Parasmaipada this *s̄ s* stands between the या *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,  
*yám*, *yāh*, *yát*, *yáva*, *yátam*, *yátám*, *yáma*, *yáta*, *yúh*, we have  
 Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.  
*yásam*, *yáh*, *yát*, *yásva*, *yástam*, *yástám*, *yásma*, *yástā*, *yásuh*.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या *yā*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या *yā*. In याः *yāh* and यात् *yát* we have contractions of यासस् *yáss* and यासत् *yást*. In the Veda the 3rd pers. sing. is याः *yāh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73–74.)

In the Âtmaneпада the *s̄ s* stands before the terminations of the optative, e.g. सीय *sīya* instead of ईय *īya*. Besides this, the personal terminations originally beginning with इ *i* or ई *ī* take an additional *s̄ s*. Cf. § 351. Thus, instead of

Opt. ईय, ईथाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,  
*īyā*, *īthāh*, *ītā*, *īváhi*, *īyáthám*, *īyátám*, *īmáhi*, *īdhvám*, *īrán*, we have  
 Ben. सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्यां, सीयास्तां, सीमहि, सीध्वं, सीरन्.  
*śiyá*, *síṣṭhāh*, *síṣṭhá*, *síváhi*, *siyásthám*, *siyástám*, *simáhi*, *sídhvám*, *sírán*.

The benedictive in the Âtmaneпада is really an optative of the first aorist. Thus from भू bhū, Aor. अभविष्ठि abhavishi, Ben. भविष्यते bhavishyā; from स्तु stu, Opt. अत्म. स्तुवीत stuvīta, Aor. अस्तोष astoshṭa, Ben. स्तोषेष्ट stoshishṭa; from क्री kri, Opt. अत्म. क्रीशीरन् kriñiran, Aor. अक्रेष्टत akreshata, Ben. क्रेष्टीरन् kreshtrān.

§ 386. Verbal bases ending in अय् *ay* (Chur, Caus. Devom. &c.) drop अय् *ay* before the terminations of the benedictive Par.: चोरय् choray, Ben. चोरीयासं choryásam; but in अत्म. चोरयिष्यीय chorayishyá. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् putry, Ben. पुत्रीयासं putryásam; but in अत्म. पुत्रीयिष्यीय putriyishyá.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmeneпада to the strengthening forms (§ 344). Hence from चित् chit, Par. चित्यासं chityásam, अत्म. चेतिष्यीय chetishiyá.

§ 388. The benedictive Parasmaipada never takes intermediate इ *i*. The benedictive Âtmeneпада generally takes intermediate इ *i*. Exceptions are provided for by the rules § 331 seq.

*Weakening of the Base before Terminations beginning with य् y.*

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, ए ri. Final इ i and उ u, before the य् y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि chi, to gather; Ben. चीयात् chiyát; Pass. चीयते chiyáte; Int. चेचीयते chechtyáte.

Final ए ri is changed to एरि ri. (Pāṇ. VII. 4, 28.)

कृ kri, to do; Ben. क्रियात् kriyát; Pass. क्रियते kriyáte. (The Intensive has चेक्रीयते chekriyáte, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final ए ri is actually strengthened by Guṇa, and appears as अर् ar. (Pāṇ. VII. 4, 29.)

स्मृ smṛi, to remember; Ben. स्मर्यात् smaryát; Pass. स्मर्यते smaryáte; Int. सास्मर्यते sásmaryáte.

Also in ए ri, to go; Ben. अर्यात् aryát; Pass. अर्यते aryáte; Int. अरार्यते ardaryáte.

Final ए ri is changed to ईर् īr, and, after labials, to ऊर् úr.

स्त्री strī, to stretch; Ben. स्त्रीयात् stiryát; Pass. स्त्रीयते stiryáte; Int. तेस्त्रीयते testiryáte.

पूर्णा pṛi, to fill; Ben. पूर्ण्यात् púryát; Pass. पूर्ण्यते púryáte; Int. पोपूर्ण्यते popúryáte.

Exceptions: शी śi is changed to शय् śay.

शी śi, to lie down; (Ben. श्व्यात् śayádt does not occur, because the verb is Ātmanepadin);

Pass. श्व्यते śayáte; Int. शाश्व्यते sásayáte. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् iyát; but समियात् samiyát. (Pāṇ. VII. 4, 24.)

उह् uh, to understand, after prepositions, is shortened to उह् uh. (Pāṇ. VII. 4, 23.)

Ben. जाह्यात् áhyát; Pass. जाह्यते áhyáte.

Ben. समुह्यात् samuhýát; Pass. समुह्यते samuhýáte.

§ 391. The following roots may or may not drop their final न् n, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् jan, to beget; Ben. जायात् jayát or जन्यात् janyát; Pass. जायते jayáte or जन्यते janyáte; Int. जाजायते jájyáte or जंजन्यते jañjanyáte.

सन् san, to obtain; Ben. सायात् sáyát or सन्यात् sanyát; Pass. सायते sáyáte or सन्यते sanyáte; Int. सासायते sásyáte or संसन्यते samsanyáte.

खन् khan, to dig; Ben. खायात् khayát or खन्यात् khanyát; Pass. खायते khayáte or खन्यते khanyáte; Int. चाखायते chákhyáte or चंखन्यते chañkhanyáte.

In the passive only, तन् tan, to stretch; Ben. तन्यात् tanyát; Pass. तायते tayáte or तन्यते tanyáte; Int. तंतन्यते tantanyáte.

§ 392. According to a general rule, roots ending in ए ai and ओ o change their final diphthong in the general tenses into आ ā: ध्यै dhyai, ध्यायते dhyáyáte. Roots ending in आ ā retain it: पापा pā, पायते páyáte, he is protected. But the following roots change their final vowel into ई ī in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial या ya. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called शुभु<sup>\*</sup>, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा dā, to give	दीयते dīyáte	देदीयते dedīyáte	देयात् deyát	प्रदाय praddáya
मा mā, to measure	मीयते mīyáte	मेमीयते memīyáte	मेयात् meyát	प्रमाय pramáya
स्था sthā, to stand	स्थीयते sthīyáte	तेष्ठीयते teshīyáte	स्थेयात् stheyát	प्रस्थाय prastháya
गै gai, to sing	गीयते gīyáte	जेगीयते jegiyáte	गेयात् geyát	प्रगाय pragáya
पा pā, to drink	पीयते pīyáte	पेपीयते pepīyáte	पेयात् peyát	प्रपाय prapáya
हा hā, to leave	हीयते hiyáte	जेहीयते jehiyáte	हेयात् heyát	प्रहाय praháya
सो so, to finish	सीयते sīyáte	सेसीयते sesihyáte	सेयात् seyát	प्रसाय prasáya

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् vach, to speak; खप् svap‡ ||, to sleep; वश् vaś (Pāṇ. VI. 1, 20), to wish; and the यजादि yajāddi, i. e. those following यज् yaj.

Ben. उच्चात् uchyāt; Pass. उच्चते uchyáte; Part. उक्तः uktāḥ; Ger. उक्ता uktvā.

The यजादि are, (23, 33–41) यज् yaj, to sacrifice; खप् vap, to sow; वह् vah, to carry; वस् vas, to dwell; वे ve, to weave; व्ये vye ||, to cover; ह्वे hve ||, to call; वद् vad, to speak; श्वि śvi ||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् grah, to take; ज्याय jyād, to fail; व्यध् vyadh, to pierce; व्यच् vyach, to surround; व्रश् vrashch, to cut; प्रछ् prachh, to ask; भर्ज् bhraj, to frv. As to खप् svap, स्यम् syam, and व्ये vye, see § 393, note ||.

ग्रह् grah; Ben. गृह्यात् grihyāt; Pass. गृह्यते grihyáte; Part. गृहीतः grihitāḥ; Ger. गृहीत्वा grihitvā; Int. जरोगृह्यते jarigrihyáte.

§ 395. शास् śás, to rule, substitutes शिष् śish in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् śishyāt; Pass. शिष्यते śishyáte; Part. शिष्टः śishṭāḥ; Ger. शिष्टा śishṭvā; Aor. शशिष्पत् śis̄shat.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

\* This term comprises the six roots दुदास्, दाण्, दो, देश्, दुधास्, and धेत्, all varieties of the radicals दा dā and धा dhā; but not दाप् and दैप्, i. e. दाति dāti, he cuts, and दायति dāyati, he cleans (Pāṇ. I. 1, 20). Hence दीयते dīyate, it is given; but दायते dāyate, it is cleaned.

† In other roots, ending in आ ā or diphthongs, and beginning with more than one consonant, the change into ए e in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै glai, to wither; ग्लेयात् gleyāt or ग्लायात् glayāt. स्थाया khyā, to call; स्थायात् khyāyāt or स्थेयात् khyeyāt.

‡ खाप् svap, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असूषुपत् asūshupat.

|| खप् svap, to sleep, स्यम् syam, to sound, and व्ये vye, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुप्तते soshupyáte, सेसिम्यते sesimyáte, वेवीयते veviyáte. श्वि śvi takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोभृष्टते śosūdyáte or शेष्वीयते seshviyáte. ह्वे hve forms Int. जोहृष्टते johúyáte (Pāṇ. VI. 1, 33). In the intensive व्याप् chey forms चेकीयते chekīyáte (Pāṇ. VI. 1, 21); व्याप् pyāy, वेपीयते pepīyáte (Pāṇ. VI. 1, 29).

from संस् *sraṁs*, Part. सस्तः *sraṣṭāḥ*, Pass. सस्यते *sraṣyātē*, Ben. सस्यात् *sraṣyāt*, Ger. सस्या  
स्रस्त्वा, Int. सनीस्यते *santṛṣyātē*, Aor. अस्सत् *áṣrasat*; from रञ् *rañj*, Ben. रज्यात् *rajyāt*,  
Pass. रज्यते *rajyātē*, Part. रक्तः *raktāḥ*, Ger. रक्ता *raktvā* (or रक्ता *rakntvā*, Pāṇ. vi. 4, 32).

§ 396. With regard to the benedictive Ātm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Ātm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ए *e* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ए *e*, too, remains unchanged, and ए *e* becomes ई *ī*, or, after labials, ऊ *ū*. शिप् *kship*, to throw, क्षिप्तीय *kshipsiyā*; पूर्णि *pūrshiyā*.

### Benedictive.

#### PARASMAIPADA.

1.	बुध्यास्त् <i>budhyāstva</i>	बुध्यास्म <i>budhyāsma</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्ता <i>budhyāsta</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यासुः

#### ĀTMANE PADĀ.

1. बोधिष्ठीय <i>bodhishityā</i>	बोधिष्ठीवहि <i>bodhishiváhi</i>	बोधिष्ठीमहि <i>bodhishimáhi</i>
2. बोधिष्ठीष्ठाः <i>bodhishishthāḥ</i>	बोधिष्ठीयास्तं <i>bodhishiyāstam</i>	बोधिष्ठीध्वं <i>bodhishidhvám</i>
3. बोधिष्ठीष्ठा॑ <i>bodhishishthā॑</i>	बोधिष्ठीयास्तां <i>bodhishiyāstām</i>	बोधिष्ठीरन् <i>bodhishirán</i>

## CHAPTER XV.

### PASSIVE.

§ 397. The passive takes the terminations of the Ātmane pada.

#### Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Ātmane pada of Div verbs is in all respects (except in the accent) identical with the passive.

Ātm. नस्यते *náhyate*, he binds; Pass. नस्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य *y* retain their य *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

बेभिद्य् *bēbhidy*, to sever; बेभिद्यते *bēbhidyatē*, it is severed.

दीधी *dīdhī*, to shine, वेची *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dīdhī*, दीध्यते *dīdhyatē*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

### Passive.

#### SINGULAR.

Pres. भूये <i>bhúyē</i>	भूयसे <i>bhúyásē</i>	भूयते <i>bhúyátē</i>
Impf. अभूये <i>ábhúye</i>	अभूयथाः <i>ábhúyathāḥ</i>	अभूयत <i>ábhúyata</i>
Opt. भूयेय <i>bhúyéya</i>	भूयेयाः <i>bhúyéthāḥ</i>	भूयेत <i>bhúyéta</i>
Imp. भूयै <i>bhúyāt</i>	भूयस्त <i>bhúyásva</i>	भूयतां <i>bhúyátám</i>
DUAL.		
Pres. भूयावहे <i>bhúyávahē</i>	भूयेथे <i>bhúyéthē</i>	भूयेते <i>bhúyéte</i>
Impf. अभूयावहि <i>ábhúyávahī</i>	अभूयेतां <i>ábhúyethām</i>	अभूयेतां <i>ábhúyetām</i>
Opt. भूयेवहि <i>bhúyévahī</i>	भूयेयातां <i>bhúyéyáthām</i>	भूयेयातां <i>bhúyéyatām</i>
Imp. भूयावहे <i>bhúyávahai</i>	भूयेषां <i>bhúyéthām</i>	भूयेतां <i>bhúyétām</i>
PLURAL.		
Pres. भूयामहे <i>bhúyámahe</i>	भूयधे <i>bhúyádhve</i>	भूयंते <i>bhúyántē</i>
Impf. अभूयामहि <i>ábhúyámahi</i>	अभूयधवं <i>ábhúyádhvam</i>	अभूयंत <i>ábhúyanta</i>
Opt. भूयेमहि <i>bhúyémahi</i>	भूयेधं <i>bhúyédhvam</i>	भूयेतन् <i>bhúyéran</i>
Imp. भूयामहे <i>bhúyámahai</i>	भूयधं <i>bhúyádhvam</i>	भूयंतां <i>bhúyántām</i>

### General Tenses of the Passive.

§ 401. In the general tenses of the passive, य् *ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Ātmanepada. The य् *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

### Reduplicated Perfect.

The reduplicated perfect is the same as in the Ātmanepada.

### Periphrastic Perfect.

The periphrastic perfect is the same as in the Ātmanepada, but the auxiliary verbs अस् *as* and भु *bhū* must be conjugated in the Ātmanepada, as well as कृ *kṛi*. (§ 342.)

*Aorist.*

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense\*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by one consonant.

Thus, instead of अलविष्ट *álavishṭa*, we find अलावि *áldv-i*. } First Form.

अबोधिष्ट *abodhishṭa*, — अबोधि *abodh-i*.

अक्षिप्त *akshipta*, — अक्षेपि *akshepi*.

अनेष्ट *aneshṭa*, — अनायि *anáy-i*.

अकृत *akṛita*, — अकारि *akár-i*.

अदित *adita*, — अदायि *adáy-i*. } Second Form.

अस्तीर्ष्ट *astírṣṭa*, — अस्तारि *astádr-i*.

असृष्ट *asṛiṣṭa*, — असर्जि *asarj-i*.

अदग्ध *adagdha*, — अदाहि *addh-i*.

अदिक्षत *adikshata*, — अदेशि *adeś-i*.

अघुक्षत *aghukshata*, — अगूहि *agúh-i*.

अलिक्षत *alikshata*, — अलेहि *aleh-i*.

अधुक्षत *adhukshata*, — अदोहि *adoh-i*.

अधिक्षत *adhiķshata*, — अदेहि *adeh-i*.

Fourth Form.

§ 404. Verbs ending in आ *a* or diphthongs, take य *y* before the passive इ *i*.

दा *dā*, अदायि *adáy-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय् *ay* may reappear, i. e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय् *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभाविष्ट *abhāvishi*, अभाविष्टः *abhāvishṭihāḥ*, अभावि *abhāvi*; or अभावयिष्टि *abhāvayishi*, अभावयिष्टः *abhāvayishṭihāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhúy*, अबोभूयि *abobhúyi*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse Guṇa.

Int. बेभिद् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिमि *abubodhishi*.

\* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

**रथ्** *rabbh*, to desire, forms **आरंभि** *arambbhi*. (Pāṇ. VII. 1, 63.) See § 345, 10.

**रथ्** *radh*, to kill, — **आरंधि** *arandhi*. (Pāṇ. VII. 1, 61.)

**जभ्** *jabh*, to yawn, — **आजंभि** *ajambhi*. (Pāṇ. VII. 1, 61.)

**भञ्ज्** *bhañj*, to break, — **आभञ्जि** *abhañji* or **आभाञ्जि** *abháji*. (Pāṇ. VI. 4, 33.)

**लभ्** *labh*, to take, — **आलंभि** *alambhi* or **आलाभि** *alábhni*. (Pāṇ. VII. 1, 69.)

With prepositions **लभ्** *labh* always forms **आलंभि** *alambhi*.

**जन्** *jan*, to beget, — **आजनि** *ajani*. (Pāṇ. VII. 3, 35.)

**षष्ठ्** *badh*, to strike, — **आबधि** *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ<sup>३</sup> *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, आशमि *āśami*; तम् *tam*, आतमि *atami*; but यम् *yam*, आयामि *ayámi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchámi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

आलविषि <i>alavishi</i>	आलविष्वहि <i>alavishvahi</i>	आलविष्महि <i>alavishmahi</i>
आलविष्टः <i>alavishṭhāḥ</i>	आलविष्टाण् <i>alavishṭhātmā</i>	आलविष्टं or °द्रुं <i>alavidhvam</i> or <i>-dhvam</i>
आलवि <i>alávi</i>	आलविष्टां <i>alavishṭátām</i>	आलविष्टत <i>alavishata</i>

### The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Ātmanepada. Hence

Fut. बोधिष्ये *bodhishyé*, I shall be known.

Cond. आबोधिष्ये *ábodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitáhe*, I shall be known.

Bened. बोधिष्यीय *bodhishiyá*, May I be known !

### Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *driś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lú* we have आलावि *alávi*, and from this, by treating the final इ<sup>३</sup> *i* as the intermediate इ<sup>३</sup> *i*, we form,

Sing. 1. pers. आलाविषि *alávi-shi*, by the side of आलविषि *alávi-shi*.

2. आलाविष्टः *alávi-shṭhāḥ*, — — — आलविष्टः *alávi-shṭhāḥ*.

3. आलावि *alávi*, — — — आलावि *alávi*.

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविष्वाणं *alāvi-sháthám*, — — अलविष्वाणं *alāvi-sháthám*.

3. अलाविष्वातां *alāvi-shátám*, — — अलविष्वातां *alāvi-shátám*.

Plur. 1. pers. अलाविष्वहि *alāvi-shmahi*, by the side of अलविष्वहि *alāvi-shmahi*.

2. अलविष्वं *alāvi-dhvam* or °द्वं-*dhvam* — अलविष्वं *alāvi-dhvam* or °द्वं-

3. अलाविष्वत *alāvi-shata*, — — अलविष्वत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lävi-shye*.

Cond. अलविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-táhe*, — — लविताहे *lävi-táhe*.

Ben. लाविषीय *lāvi-shiya*, — — लविषीय *lävi-shiya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *acháyi*; hence

Aor. अचायिषि *acháyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *cháyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *acháyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिताहे *cháyítáhe*, — चेताहे *chetáhe*.

Ben. चायिषीय *cháyishíya*, — चेष्टीय *cheshyáya*.

From ग्रा *ghrád*, to smell, 3rd pers. sing. Aor. Pass. अग्रायि *aghráyi*; hence

Aor. अग्रायिषि *aghráyishi*, besides अग्रासि *aghrádsi*.

Fut. ग्रायिष्ये *ghráyishye*, — ग्रास्ये *ghrásye*.

Cond. अग्रायिष्ये *aghráyishye*, — अग्रास्ये *aghrádsye*.

Per. Fut. ग्रायिताहे *ghráyítáhe*, — ग्राताहे *ghrátáhe*.

Ben. ग्रायिषीय *ghráyishíya*, — ग्रासीय *ghrásíya*.

From धृ द्वर्वि, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvári*; hence

Aor. अध्वारिषि *adhvárishi*, besides अध्वृषि *adhvrishi* or अध्वरिषि *adhvárishi*.

Fut. ध्वारिष्ये *dhvárishye*, — ध्वरिष्ये *dhvárishye*.

Per. Fut. ध्वारिताहे *dhvárítáhe*, — ध्वरिताहे *dhvártáhe*.

Ben. ध्वारिषीय *dhvárishíya*, — ध्वरिषीय *dhvárishíya*\*.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *agháni*; hence

Aor. अघानिषि *aghánishi*, besides (अवधिषि *avadhishi*). Pán. vi. 4, 62 †.

Fut. घानिष्ये *ghánishye*, — हनिष्ये *hanishye*.

Per. Fut. घानिताहे *ghánítáhe*, — हनिताहे *hantáhe*.

Ben. घानिषीय *ghánishíya*, — (वधिषीय *vadhishíya*).

From दृश् *dris*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarshi*; hence

Aor. अदर्शिषि *adarshishi*, besides अद्रक्षि *adrikshi*.

Fut. दर्शिष्ये *darśishye*, — द्रस्ये *drakshye*.

Per. Fut. दर्शिताहे *darśítáhe*, — द्रष्टाहे *drashṭáhe*.

Ben. दर्शिषीय *darśishíya*, — द्रष्टीय *driskhíya*.

\* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahitāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रमय् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ *i* in the 3rd pers. sing. Aor. Ātm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Ātmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपासातां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Ātm.), अदीपि *adīpi* or अदीपिष्ट *adīpishṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Ātm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pūr* (पूरयति *pārayati*, he fills, Chur.), अपूरि *apāri* or अपूरिष्ट *apārishṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Ātm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyishṭa*.

## CHAPTER XVI.

### PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ *i*. This gives us the Āṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. vi. 1, 173.) Thus

भवन्ति	भवन्	Nom. S. भवन्	Acc. भवनं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvatā</i>
तुदन्ति	तुदन्	तुदन्	तुदनं	तुदना &c.
<i>tudánti</i>	<i>tudánt</i>	<i>tuddán</i>	<i>tudántam</i>	<i>tudatā</i>
दीर्घन्ति	दीर्घन्	दीर्घन्	दीर्घनं	दीर्घना &c.
<i>dīryānti</i>	<i>dīryant</i>	<i>dīryan</i>	<i>dīryantam</i>	<i>dīryatā</i>

चोर्यंति	चोर्यंत्	Nom. S. चोर्यन्	Acc. चोर्यंतं	Instr. चोर्यता &c.
choráyanti	choráyant	choráyan	choráyantam	choráyatā
सुन्वंति	सुन्वंत्	सुन्वन्	सुन्वंतं	सुन्वता &c.
sunvánti	sunvánt	sunván	sunvántam	sunvatā
तन्वंति	तन्वंत्	तन्वन्	तन्वंतं	तन्वता &c.
tanvánti	tanvánt	tanván	tanvántam	tanvatā
क्रीणंति	क्रीणंत्	क्रीणन्	क्रीणंतं	क्रीणता &c.
kriṇánti	kriṇánt	kriṇán	kriṇántam	kriṇatā
अदंति	अदंत्	अदन्	अदंतं	अदता &c.
adánti	adánt	adán	adántam	adatā
जुहृति	जुहृत्	जुहृत्	जुहृतं	जुहृता (§ 184)
júhvati	júhvat	júhvat	júhvatam	júhvatā
रूपंति	रूपंत्	रूपन्	रूपंतं	रूपता &c.
rundhánti	rundhánt	rundhán	rundhántam	rundhatā
बोभुवति Intens.	बोभुवत्	बोभुवन्	बोभुवतं	बोभुवता (§ 184)
bóbhuvati	bóbhuvat	bóbhuvat	bóbhuvatam	bóbhuvatā

§ 415. The participle of the future is formed on the same principle.

भविष्यति	भविष्यत्	Nom. S. भविष्यन्	Acc. भविष्यंतं	Instr. भविष्यता
bhavishyánti	bhavishyánt	bhavishyán	bhavishyántam	bhavishyatā

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to श् sh. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

- That roots ending in a vowel, restore that vowel, which, before उः uh, had been naturally changed into a semivowel.
- That, according to the rules on intermediate इ i, all verbs which, without counting the उः uh, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवः	बभूवषा	बभूवान्	बभूवांसं	बभूवद्विः
babhúváh	babhúvíshá	babhúváñ	babhúváñsam	babhúvádbhiḥ
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवद्विः
ninyúh	ninyúshá	niníváñ	niníváñsam	ninívádbhiḥ
तुतुदुः	तुतुदुषा	तुतुड्वान्	तुतुड्वांसं	तुतुड्वद्विः
tutudúh	tutudúshá	tutudváñ	tutudváñsam	tutudvádbhiḥ
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवद्विः
didivúh	didivúshá	didiváñ	didiváñsam	didivádbhiḥ
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवद्विः
chorayámásúh	chorayámásúshá	chorayámásiváñ	chorayámásiváñsam	chorayámásivádbhiḥ

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुप्तुः <i>sushuvúḥ</i>	सुषुप्ता <i>sushuvíshá</i>	सुषुप्तान् <i>sushuváñ</i>	सुषुप्तांसं <i>sushuváñsam</i>	सुषुप्तिः <i>sushuvádbhiḥ</i>
तेनुः <i>tenúḥ</i>	तेनुपा <i>tenúshá</i>	तेनिवान् <i>teniváñ</i>	तेनिवांसं <i>teniváñsam</i>	तेनिविद्धिः <i>tenivádbhiḥ</i>
चिक्रियुः <i>chikriyúḥ</i>	चिक्रियुपा <i>chikriyúshá</i>	चिक्रीवान् <i>chikríváñ</i>	चिक्रीवांसं <i>chikríváñsam</i>	चिक्रीविद्धिः <i>chikrvádbhiḥ</i>
आदुः <i>ādúḥ</i>	आदुपा <i>ādúshá</i>	आदिवान् <i>ādiváñ</i>	आदिवांसं <i>ādiváñsam</i>	आदिविद्धिः <i>ādivádbhiḥ</i>
जुहुवुः <i>juhuvúḥ</i>	जुहुपा <i>juhuvíshá</i>	जुहवान् <i>juhuváñ</i>	जुहवांसं <i>juhuváñsam</i>	जुहविद्धिः <i>juhuvádbhiḥ</i>
रुरुधुः <i>rurudhúḥ</i>	रुरुधुपा <i>rurudhúshá</i>	रुरुध्वान् <i>rurudhváñ</i>	रुरुध्वांसं <i>rurudhváñsam</i>	रुरुध्विद्धिः <i>rurudhvádbhiḥ</i>

§ 417. In five verbs, where the insertion of इ *i* before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
गम् <i>gam</i>	जग्मुः <i>jagmúḥ</i>	जग्मुपा <i>jagmúshá</i>	जग्मिवान् or जगन्वान् <i>jagmiváñ or jaganváñ</i>	जग्मिवांसं <i>jagmiváñsam</i>
हन् <i>han</i>	जघ्नुः <i>jaghnúḥ</i>	जघ्नुपा <i>jaghnúshá</i>	जघ्निवान् or जघन्वान् <i>jaghniváñ or jaghnváñ</i>	जघ्निविद्धिः <i>jaghnvádbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividúḥ</i>	विविदुपा <i>vividúshá</i>	विविद्वान् or विविद्वान् <i>vividváñ or vividiváñ</i>	विविद्वांसं <i>vividváñsam</i>
विश् <i>viś</i>	विविशुः <i>viviśúḥ</i>	विविशुपा <i>viviśúshá</i>	विविश्वान् or विविश्वान् <i>viviśváñ or viviśváñ</i>	विविश्वांसं <i>viviśváñsam</i>
दृश् <i>driś</i>	ददृशुः <i>dadṛiśúḥ</i>	ददृशुपा <i>dadṛiśúshá</i>	ददृश्वान् or ददृश्वान् <i>dadṛiśváñ or dadṛiśiváñ</i>	ददृश्वांसं <i>dadṛiśváñsam</i>

§ 418. The participle of the reduplicated perfect Ātmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Ātm., and substituting आन् *ána*.

बभूविरे *babhúviré*—बभूवानः *babhúvánáḥ*

चक्रिरे *chakriré*—चक्राणः *chakránáḥ*

ददिरे *dadiré*—ददानः *dadánáḥ*

§ 419. The participle present Ātmanepada has two terminations,—मान  
*mána* for verbs of the First Division (§ 295), आन् *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Ātm., drop the termination ने *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Ātm., drop the termination अते *ate*, and replace it by आनः *ánaḥ*.

\* The same optional forms run through all the Pada and Bha cases.

## First Division.

भवन्ते <i>bháva-nte</i> —भवमानः <i>bháva-mánah</i>	तुदन्ते <i>tudá-nte</i> —तुदमानः <i>tudá-mánah</i>
दीच्यन्ते <i>divya-nte</i> —दीच्यमानः <i>divya-mánah</i>	चोरयन्ते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mánah</i>
Pass. तुद्यन्ते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mánah</i>	भावयन्ते <i>bháváya-nte</i> —भावयमानः <i>bháváya-mánah</i>
Caus. भावयन्ते <i>bháváya-nte</i> —भावयमानः <i>bháváya-mánah</i>	Des. बुधूषन्ते <i>búbhúsha-nte</i> —बुधूषमाणः <i>búbhúsha-mánah</i>
Int. बोधूयन्ते <i>bodhúyá-nte</i> —बोधूयमानः <i>bodhúyá-mánah</i>	

## Second Division.

सुन्वन्ते <i>sunv-áte</i> —सुन्वमानः <i>sunv-Ánáh</i>	आप्नुवन्ते <i>ápnuv-áte</i> —आप्नुवमानः <i>ápnuv-Ánáh</i>
तन्वन्ते <i>tanv-áte</i> —तन्वमानः <i>tanv-Ánáh</i>	क्रीणन्ते <i>kríṇ-áte</i> —क्रीणमानः <i>kríṇ-Ánáh</i>
सदन्ते <i>ad-áte</i> —सदमानः <i>ad-Ánáh</i>	
जुहन्ते <i>júhv-áte</i> —जुहन्मानः <i>júhv-Ánáh</i>	
रुद्धन्ते <i>rundh-áte</i> —रुद्धमानः <i>rundh-Ánáh</i>	

§ 420. The participle of the future in the Ātmanepada is formed by adding मानः *mánah* in the same manner.

भविष्यन्ते <i>bhavishyá-nte</i> —भविष्यमाणः <i>bhavishyá-mánah</i>
नेष्यन्ते <i>neshyá-nte</i> —नेष्यमाणः <i>neshyá-mánah</i>
तोत्स्यन्ते <i>totsyá-nte</i> —तोत्स्यमानः <i>totsyá-mánah</i>
रथिष्यन्ते <i>edhishyá-nte</i> —रथिष्यमाणः <i>edhishyá-mánah</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mánah* in the same manner.

भूयन्ते <i>bhúyá-nte</i> —भूयमानः <i>bhúyá-mánah</i>	भाविष्यन्ते—भाविष्यमाणः
बुध्यन्ते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mánah</i>	<i>bhávishyá-nte</i> — <i>bhávishyá-mánah</i>
सूर्यन्ते <i>stúyá-nte</i> —सूर्यमानः <i>stúyá-mánah</i>	नायिष्यन्ते—नायिष्यमाणः
क्रियन्ते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mánah</i>	<i>náyishyá-nte</i> — <i>náyishyá-mánah</i>
भाव्यन्ते <i>bhávyá-nte</i> —भाव्यमानः <i>bhávyá-mánah</i>	Or like the Part. Fut. Ātm.

*The Past Participle Passive in तः tāḥ and the Gerund in त्वा tvā.*

§ 422. The past participle passive is formed by adding तः *tāḥ* or तः *nāḥ* to the root. कृ *kri*, कृतः *kritāḥ*, done, masc.; कृता *kritá*, fem.; कृतं *kritám*, neut. लून् *lūn*, लूनः *lūnāḥ*, cut.

This termination तः *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before तः *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination तः *ta*, having always the Udātta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kri*, कृत्वा *kritvā*, having done. पूर्ण *pūrṇ*, पूर्ण्वा *pūrvvā* or, from पूर्ण *pūn*, पवित्र्वा *pavitrvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that ता *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and ता *tvā* together, as they agree to a great extent, though not altogether.

### I. तः *tāḥ* and ता *tvā*, with intermediate इ *i*.

§ 424. If तः *tah* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before ता *tvā* is regular.

शी शि, to lie down, शयितः *sayitāḥ* (Pāṇ. I. 2, 19); शयित्वा *sayitvā*.

स्विद् *svid*, to sweat, स्वेदितः *sveditāḥ* or स्विनः *svinnāḥ*; स्वेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

क्षिद् *kshvid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhrish*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पूर् *pūr*, to purify, पवितः *pavitāḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूर् *pūr*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

युत् *dyut*, to shine, युतितं *dyutitám* or योतितं *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)\*

§ 426. If ता *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *rvit*, to exist, वर्तित्वा *vartitvā*. स्रास् *sraṁs*, to fall, स्रसित्वा *sraṁsitvā* (Pāṇ. I. 2, 23). पूर् *pūr* (i. e. पूर् *pūr*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *y* or घ् *v*, preceded by इ, ई *i* or उ, ऊ *u*, take Guṇa optionally (Pāṇ. I. 2, 26): युत् *dyut*, to shine, योतित्वा *dyotitvā* or युतित्वा *dyutitvā*. The same option applies to तृष् *trish*, to thirst; मृष् *mṛish*, to bear; कृश् *kris*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *trishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, ता *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mrid*, to delight, मृडित्वा *mṛiditvā* (Pāṇ. I. 2, 7); मृद् *mrid*, to rub, मृदित्वा *mṛiditvā*; गुध् *gudh*, to cover, गुधित्वा *gudhitvā*; क्लिङ् *klis*, to hurt, क्लिंशित्वा *klisitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in घ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before ता *tvā* (Pāṇ. I. 2, 23); ग्रंथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots चंच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); चंचित्वा *vañchitvā* or चचित्वा *vachitvā*.

### II. तः *tāḥ* and ता *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *tah* and ता *tvā* (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शांतः *sāntāḥ*, शांत्वा *sāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before ता *tvā* (Pāṇ. VI. 4, 18).

क्राम् *kram*, क्रांतः *krāntāḥ*, क्रांत्वा *krāntvā* or क्रंत्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tah* and ता *tvā*. (Pāṇ. VI. 4, 37.)

**यम्** *yat*, to check, **यतः** *yatāḥ*, **यत्वा** *yatvā*\*; **रम्** *ram*, to sport, **रतः** *ratāḥ*, **रत्वा** *ratvā*; **नम्** *nam*, to bend, **नतः** *natāḥ*, **नत्वा** *natvā*; **हन्** *han*, to kill, **हतः** *hatāḥ*, **हत्वा** *hatvā*; **गम्** *gam*, to go, **गतः** *gatāḥ*, **गत्वा** *gatvā*; **मन्** *man*, to think, **मतः** *matāḥ*, **मत्वा** *matvā*; **वन्** *van*, to ask; **तन्** *tan*, to stretch, **ततः** *tatāḥ*, **तत्वा** *tatvā*; and the other verbs of the Tan class, ending in **न् n**.

Note.—Of the same verbs those ending in **न् n** drop the nasal before the gerundial **य ya** and insert **त् t**: **प्रमत्य** *pramātya* (*Pāṇ. vi. 4, 38*): those ending in **म् m** may or may not drop the nasal before the gerundial **य ya**: **प्रगत्य** *pragātya* or **प्रगम्य** *pragāmya*.

§ 431. The following verbs drop final **न् n**, and lengthen the vowel.

**जन्** *jan*, to bear, **जातः** *jātāḥ*, **जात्वा** *jātvā*; **सन्** *san*, to obtain, **सातः** *sātāḥ*, **सात्वा** *sātvā*; **खन्** *khan*, to dig, **खातः** *khātāḥ*, **खात्वा** *khātvā*.

1. Roots ending in **छ chh**, or **व v**, substitute **श ś** and **ऊ ū**. (*Pāṇ. vi. 4, 19*.)

**प्रछ** *prachh*, to ask, **पृष्ठः** *pṛishṭāḥ* (*§ 125*), **पृष्ट्वा** *pṛishṭvā*; **दिव्** *div*, to play, **द्यूनः** *dyūnāḥ*, **द्यूत्वा** *dyūtvā*.

2. Roots ending in **र्ह rehh**, or **र्व rv**, drop their final consonant. (*Pāṇ. vi. 4, 21*.)

**मुर्है** *murchh*, to faint, **मूर्तीः** *mūrtāḥ*; **तुर्है** *turvh*, to strike, **तुर्णः** *turṇāḥ*.

§ 432. The following verbs change their **व v** with the preceding or following vowel into **आ ā**. (*Pāṇ. vi. 4, 20*)

**जर्** *jvar*, to ail, **जूर्णोः** *jūrṇāḥ*, **जूर्ण्वा** *jūrṇvā*; **त्वर्** *tvār*, to hasten, **तूर्णः** *turṇāḥ*, **तूर्ण्वा** *turṇvā*; **स्रिव्** *sriv*, to dry, **स्रूतः** *srūtāḥ*, **स्रूत्वा** *srūtvā*; **अव्** *av*, to protect, **आतः** *ātāḥ*, **आत्वा** *ātvā*; **मव्** *mav*, to bind, **मूतः** *mūtāḥ*, **मूत्वा** *mūtvā*.

§ 433. Roots ending in **ऐ ai** substitute **आ ā**; **धै dhyai**, to meditate, **ध्यातः** *dhyātāḥ*, **ध्यात्वा** *dhyātvā*: or **ई ī**; **गै gai**, to sing, **गीतः** *gītāḥ*, **गीत्वा** *gītvā*. Final **ए e** and **आ ā**, too, are changed to **ई ī**; **पा pā**, to drink, **पीतः** *pītāḥ*, **पीत्वा** *pītvā*; **धे dhe**, to suck, **धीतः** *dhitāḥ*, **धीत्वा** *dhitvā*.

§ 434. The following roots change their final vowel into **इ i**.

**दो** *do*, to cut, **दितः** *dītāḥ*, **दित्वा** *dītvā* (*Pāṇ. VII. 4, 40*); **सो so**, to finish, **सितः** *sītāḥ*, **सित्वा** *sītvā*; **मा mā**, to measure, **मितः** *mitāḥ*, **मित्वा** *mitvā*; **स्था sthā**, to stand, **स्थितः** *sthītāḥ*, **स्थित्वा** *sthītvā*; **धा dhā**, to place, **हितः** *hitāḥ*, **हित्वा** *hitvā* (*Pāṇ. VII. 4, 42*); **हा hā**, to leave (**हीनः** *hīnāḥ*), **हित्वा** *hitvā* (*Pāṇ. VII. 4, 43*).

§ 435. **शो** *śo*, to sharpen, and **च्छो** *chho*, to cut, substitute **इ i**, or take the regular **आ ā**.

**शो** *śo*, **शितः** *śītāḥ* or **शातः** *śātāḥ*, **शित्वा** *śītvā* or **शात्वा** *śātvā* (*Pāṇ. VII. 4, 41*).

§ 436. Exceptional forms:

**दा dā**, to give, forms **दत्तः** *dattāḥ*†, **दत्त्वा** *dattvā* (*Pāṇ. VII. 4, 46*).

**स्फाय sphāy**, to grow, forms **स्फौतः** *sphūtāḥ* (*Pāṇ. VI. 1, 22*).

**स्वै** *svyai*, to call (with **प्र pra**), forms **प्रस्तीतः** *prastītāḥ* (*Pāṇ. VI. 1, 23*) and **प्रस्तीमः** *prastīmāḥ* (*Pāṇ. VIII. 2, 54*).

**श्वै** *śyai*, to curdle, forms **शीनः** *śīnāḥ*, and **शीतः** *śītāḥ*, cold; but **संश्यानः** *samśyānāḥ*, rolled up (*Pāṇ. VI. 1, 24, 25*).

**प्याय्** *pyāy*, to grow, forms **पीनः** *pīnāḥ*; but **प्यानः** *pyānāḥ* after certain prepositions (*Pāṇ. VI. 1, 28*).

§ 437. The verbs which take Samprasāraṇa before **तः tah** and **त्वा tvā** have been mentioned

\* See verbs without intermediate **इ i**. (*§ 332, 13, and 16*.)

† After prepositions ending in vowels, **द da** may be dropped, and the final **इ i** and **उ ū** of a preposition lengthened. **प्रदत्तः** *pradattāḥ*, **प्रत्तः** *prattāḥ*; **सुदत्तः** *sudattāḥ*, **सुत्तः** *suttāḥ*. \*

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्ता *uktavā*, &c.

§ 438. Roots which can lose their nasal (§ 345,<sup>10</sup>) lose it before नः *tah* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastabh*, स्रस्त्वा *sraстvā*.

But स्कन्द् *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यन्द् *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्हः *skannah*, स्यन्हः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. vi. 4, 32). नश्टा *nañshṭvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭah*); रञ्जा *rāñktvā* or रक्ता *raktvā* (but only रक्तः *raktabh*); मञ्ज् *majj*, to dive, मञ्ज्ञा *manktvā* or मञ्जा *maktvā* (Pāṇ. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षिति *chikirshati*, चिकीर्षितः *chikirshah*, चिकीर्षित्वा *chikirshitvā*.

§ 441. Intensive verbs ऐति. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitah*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropped; चेभिद्यते *bebhidyate*, चेभिदितः *bebhiditah*, चेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्क्रितः *charkritah*, चर्करित्वा *charkaritvā*.

नः *nāḥ* instead of नः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of नः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Kṛī class, beginning with लू *lū*, to cut, लूनः *lūnah* (Dhātupāṭha 31, 13; Pāṇ. viii. 2, 44). The most important are, धूनः *dhūnah*, shaken; जीनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23–35; Pāṇ. viii. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīnah*, loved.
3. Verbs ending in श् *ri*, which is changed into ईर् *īr* or झर् *īr*. स्तृ *stṛi*, स्त्रीर्णः *stirnah*, spread; श्रीर्णः *śirnah*, injured; दीर्णः *dīrnah*, torn; जीर्णः *jīrnah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnah*, broken; छिद् *chhid*, छिन्नः *chinnah*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उंद् *und*, to wet, the substitution is optional (Pāṇ. viii. 2, 56); नुन्नः *nunnah* or नुत्तः *nuttah*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicatory ओ o; भुज् *bhu*j (भुजो *bhujo*, Dhâtupâtha 28, 124), to bend, भुनः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ a, or ए e, ऐ ai, ओ o, changeable to आ a (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glânaḥ*, faded. Except ध्यै *dhyai*, to meditate, आः *dhyâtaḥ* (Pân. VIII. 2, 57); स्था *khyâd*, to proclaim, स्थातः *khyâtaḥ*. In त्रै *trai*, to protect, ग्हा *ghrâ*, to smell, the substitution is optional; त्राणः *trâṇaḥ* or त्रातः *trâtaḥ* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *nah*: पूर्णः *pûrṇaḥ*, only if derived from पूर् *pûr*, and then with an optional form पूरितः *pûritâḥ* (Pân. VII. 2, 27); while the participle of व्र प्रि is said to be पूर्तः *pûrtâḥ* (Pân. VIII. 2, 57); क्षीणः *kshîṇaḥ*, from क्षि *kshi*, to waste; द्यूनः *dyûnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyûtaḥ*)\*; लग्नः *lagnâḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śinâḥ* and श्यानः *śyânaḥ*, coagulated, but शीतः *śitâḥ*, cold; ह्रीणः *hrîṇaḥ* or ह्रीतः *hrîtaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्षः *pakvâḥ*, ripe; शुष्कः *śishkâḥ*, dry (Pân. VI. 1, 206); क्षामः *kshâmâḥ*, weak; कृशः *kriśâḥ*, thin; प्रस्तीमः *prastinâḥ*, crowded; पुलः *phullâḥ*, expanded; क्षीवः *kshivâḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in न *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kritâḥ*, done, becomes कृतवान् *kritâvân*, one who has done, but generally used as a definite verb. स कर्तुं कृतवान् *sa kâṭam kritavân*, he has made the mat; or in the feminine सा कृतवती *sâ kritavatî*, and in the neuter तत्कृतवत् *tat kritavat*. They are regularly declined throughout like adjectives in यत् *vat*.

#### *Gerund in य ya.*

§ 445. Compound verbs, but not verbs preceded by the negative particle अ a, take य *ya* (without the accent), instead of त्वा *tvd*. Thus, instead of भूत्वा *bhûtvâ*, we find संभूय *sambhûya*; but अजित्वा *ajitvâ*, not having conquered.

§ 446. Verbs ending in a short vowel take य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvâ*, having conquered; but विजित्य *vijîtya*. भ्रु *bhri*, to carry, भृत्वा *bhritvâ*; but संभृत्य *sambhûtya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshîya*, having destroyed (Pân. VI. 4, 59).

\* Pân. VIII. 2, 49, allows द्यून *dyûna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâtha 26, 1. द्यून *dyûna* and परिद्यून *paridyûna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâtha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् ay before य ya (Pāṇ. vi. 4, 56): संगमयति saṅgamáyati, संगमय्य saṅgamáyya, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति táráyati, प्रतार्ये pratárya, having caused to advance. प्रापयति prápáyati forms प्राप्य prápya and प्रापय्य prápáyya, having caused to reach (Pāṇ. vi. 4, 57).

§ 448. The verbs called घु ghu (§ 392 \*), मा mā, to measure, स्था sthā, to stand, गा gā, to sing or to go, पा pā, to drink or to protect, हा hā, to leave, सो so, to finish, take आ ā, not ई ī (Pāṇ. vi. 4, 69). दो do, to cut, अवदाय avaddáya; स्था sthā, प्रस्थाय prasthāya. But पा pā, to drink, may form प्रपाय prapáya or प्रपीय prapíya (Sār.).

§ 449. Verbs ending in म m, which do not admit of intermediate इ i, may or may not drop their म m. Ex. नम् nam, to bow, प्रणम्य prañámya or प्रणाम् pranditya; गम् gam, to go, आगम्य ágámya or आगत् ágátya. Other verbs ending in nasals, not admitting of intermediate इ i, or belonging to the Tan class, always drop their final nasal. Ex. स्तन् han, प्रहन्य prahátya; तन् tan, प्रताय pratátya†. खन् khan and जन् jan form खन्य khánnya or खाय kháya, जन्य jánya or जाय jáya.

§ 450. Verbs ending in चर् ri change it to ईर् ir, and, after labials, into ऊर् úr. Ex. वितीर्य vitírya, having crossed; संपूर्ये sampúrya, having filled.

§ 451. Certain verbs are irregular in not taking Samprására i. Thus वे ve, to weave, forms प्रवाय praváya; ज्या jyā, to fail, उपज्याय upajyáya; घे rye, to cover, प्रघाय pravyáya, but after परि pari optionally परिघाय parivyáya or परिघीय parirítya (Pāṇ. vi. 1, 41–44).

§ 452. Some verbs change final इ i and ई ī into आ ā. Thus मो mi, मीनाति mīnáti, he destroys, and मि mi, मिनोति minóti, he throws, form निमाय nimáya दी di, to destroy, उपदाय upaddáya; लो li, to melt, optionally विलाय viláya or विलीय vilíyya (Pāṇ. vi. 1, 50–51).

## CHAPTER XVII.

### VERBAL ADJECTIVES.

*Verbal Adjectives in तव्यः tavyaḥ (or tavyāḥ), अनीयः anīyah, and यः yāḥ (or yāḥ and yah).*

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः kartavyaḥ, करणीयः karaṇīyah, कार्यः kāryaḥ ‡, faciendus. Ex. धर्मस्तव्या कर्तव्यः dharmaś tavyā kartavyaḥ, right is to be done by thee.

† Versus memorialis of these verbs: रमियमिनमो हंतिरनुदासा गमिर्मनिः । तनु षष्ठि शिष्य  
च्छणुकृषु वनु ननु तृषु पृषु ॥

‡ Another suffix for forming verbal adjectives is श्वेलिमः elímaḥ, which is, however, of rare occurrence; पच् pach, to cook, पच्चेलिमा माशा: pachelimā māshāḥ, beans fit to cook; भिदेलिमः bhidelimāḥ, brickle, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *ta* put तव्यः *tavyah*.

Thus दा <i>da</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātāvyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātāvyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>geyāḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetāvyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyāḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kri</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartāvyaḥ</i>	करणीयः <i>karaṇīyaḥ</i>	कार्यैः <i>kāryāḥ</i>
जृ <i>jrī</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritāvyaḥ</i>	जरणीयः <i>jaranīyaḥ</i>	जार्यैः <i>jāryāḥ</i>
स्वेद् <i>kshvid</i> , to sweat	स्वेदिता <i>kshveditā</i>	स्वेदितव्यः <i>kshveditāvyaḥ</i>	स्वेदनीयः <i>kshredanīyaḥ</i>	स्वेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitāvyaḥ</i>	बोधनीयः <i>bodhanīyaḥ</i>	बोध्यः <i>bodhyāḥ</i>
कृष् <i>krish</i> , to draw	कर्षा or क्रषा <sup>1</sup>	कर्षव्यः or क्रषव्यः <sup>2</sup>	कर्षणीयः <i>karṣanīyaḥ</i>	कृष्णः <i>krishyāḥ</i> <sup>3</sup>
कुच् <i>kuch</i> <sup>4</sup> , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitāvyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyāḥ</i> <sup>4</sup>
मिह् <i>mih</i> , to sprinkle	मेढा <i>meḍhā</i>	मेढव्यः <i>meḍhavyaḥ</i>	मेहनीयः <i>mehanīyaḥ</i>	मेह्यः <i>mehyāḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantāvyaḥ</i>	गमनीयः <i>gamanīyaḥ</i>	गम्यः <i>gamyāḥ</i>
दृश् <i>driś</i> , to see	द्रष्टा <i>drashṭā</i>	द्रष्टव्यः <i>drashṭāvyaḥ</i>	दर्शनीयः <i>darsanīyaḥ</i>	दृश्यः <i>driśyāḥ</i>
दंश् <i>danś</i> , to bite	दंष्टा <i>dañṣṭā</i>	दंष्टव्यः <i>dañṣṭāvyaḥ</i>	दंशनीयः <i>dañṣanīyaḥ</i>	दंश्यः <i>dañṣyāḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भाविता <i>bhāvitā</i>	भावितव्यः <i>bhāvitāvyaḥ</i>	भावनीयः <i>bhāvanīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitāvyaḥ</i>	बुभूषणीयः <i>bubhūṣanīyaḥ</i>	बुभूष्यः <i>bubhūṣyāḥ</i>
Int. बोभूय् <i>bobhúy</i>	बोभूयिता <i>bobhúyitā</i>	बोभूयितव्यः <i>bobhúyitāvyaḥ</i>	बोभूयनीयः <i>bobhúyanīyaḥ</i>	बोभूय्यः <i>bobhúyyāḥ</i>
Int. बोभू <i>bobhú</i>	बोभविता <i>bobhavítā</i>	बोभवितव्यः <i>bobhavítāvyaḥ</i>	बोभवनीयः <i>bobhavaniyaḥ</i>	बोभव्यः <i>bobhavyāḥ</i>
Int. बेभिद् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditāvyaḥ</i>	बेभिदनीयः <i>bebhidaniyaḥ</i>	बेभिद्यः <i>bebhidyaḥ</i>

§ 455. In order to form the adjective in अनीयः *anīyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyah* instead. Guṇa-vowels before अनीयः *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyah*; भिद् *bhid*, बेभिद्यते *bebhidiyate*, बेभिदनीयः *bebhidaniyah*.

§ 456. In order to form the adjective in यः *yah* (स्पत् *nyat*, &c.) it is

<sup>1</sup> *karṣṭā* or *krashṭā*.

<sup>2</sup> *karṣṭāvyaḥ* or *krashṭāvyaḥ*.

<sup>3</sup> § 456, 3.

<sup>4</sup> Never takes Guṇa (§ 345, note), except before terminations which have श् *ś* or ष् *ṣ*. This termination is स्पत् *nyat*.

generally sufficient to take the adjective in अनीयः *anīyah* and to cut off अनी *ani*. Thus भवनीयः *bhav-anī-yah* becomes भव्यः *bhavyah*; चेतनीयः *chet-anī-yah*, चेत्यः *chetyah*; वयनीयः *vay-anī-yah*, वेयः *veyah*; बोधनीयः *bodh-anī-yah*, बोध्यः *bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final आ ā, ए e, ओ o, become ए e. दा *dā*, to give, देयः *deyah*; गै *gai*, to sing, गेयः *geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final इ i and ई ī take Guṇa, as before अनीय *anīya*; नि *ji*, नेयः *jeyah*, to be conquered, different from जायः *jayyah*, conquerable; क्षि *kshi*, to destroy, क्षेयः *ksheyah*, different from क्षयः *kshayyah*, destructible (Pāṇ. VI. 1, 81). Final ऊ u and ऊ ū, under the same circumstances, are changed to अव् *av*, or, after अवश्य *avaśya*, when a high degree of necessity is expressed, to आव् *āv*; भव्यः *bhavyah* or अवश्यभाव्यः *avaśyabhāvyaḥ*; विप्रेण शुचिना भाव्यं *viprena śuchindā bhāvyaṁ*, a Brāhmaṇa must be pure. Final उ u if it appears as उव् *uv* before अनीय *anīya*, appears as ऊ ū before य *ya*; गु *gu*, to sound, गुवनीय *guvanīya*, गूय *guya*.
3. Final चू ri and चू ū before यः *yah*, but not before अनीयः *anīyah*, take Vṛiddhi instead of Guṇa. कार्यः *kāryah*; पार्यः *pāryah*. (Pāṇ. III. 1, 120, 124.)
4. Penultimate चू ri, which takes Guṇa before अनीयः *anīyah*, does not take Guṇa before यः *yah*, with few exceptions; वृद्ध्यः *vridhyah*, दृश्यः *driśyah* (Pāṇ. III. 1, 110). But कृप् *krip*, to do, forms कल्प्यः *kalpyah*; चृत् *chrīt*, to kill, चर्त्यः *chartyah* (Pāṇ. III. 1, 110); वृष् *vrish*, to sprinkle, वृष्यः *vrishyah* or वर्ष्यः *varshyah* (Pāṇ. III. 1, 120). Penultimate चू ū becomes ईर् *ir*; कृत् *krit*, कीर्त्यः *kirtyah*.
5. Penultimate इ i and ऊ u take Guṇa before यः *yah*, as before अनीयः *anīyah*; विद् *vid*, वेद्यः *vedyah*; शुष् *sush*, शोष्यः *śosyah*.
6. Penultimate आ a, prosodically short, before यः *yah*, but not before अनीयः *anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); हस् *has*, to laugh, हास्यः *hāsyah*; वह् *vah*, वास्यः *vāsyah*. But शप् *śap*, to curse, शप्यः *śapyah*; लभ् *labh*, लभ्यः *labhyah*. The आ a remains likewise short in शक्यः *śakyah*, from शक् *śak*, to be able; in सह्यः *sahyah*, from सह् *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs\*. खन् *khan* forms खेयः *kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वध्यः *vadhyah* or घातः *ghātyah*.

\* Pāṇini (III. 1, 100) mentions only गद् *gad*, मद् *mad*, चर् *char*, यम् *ym*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Sakādi verbs, शक् *śak*, सह् *sah*, गद् *gad*, मद् *mad*, चर् *char*, यम् *ym*, तक् *tak*, शस् *śas*, चत् *chat*, यत् *yat*, पत् *pat*, जन् *jan*, हन् *han*, (वध् *vadh*), शल् *śal*, रुच् *ruch*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules: गुह् *guh*, to hide, may form गुह्यः *guhyah* or गोह्यः *gohyah* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, ग्रृष्यः *griyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्याः *udyah*, in composition (Pāṇ. III. 1, 106; 114). ब्रह्मोद्धा कथा *brahmodyā kathā*, a story told by a Brāhmaṇa; भू भुव् गतः *bhū bhūvya gataḥ*, arrived at Brahmahood; शास् शास्, to rule, शिष्यः *sishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य या, in the following verbs:

इ इ, to go, इत्यः *ityah*; स्तु स्तु, to praise, स्तुत्यः *stutyah*; वृ वृ, to choose, वृत्यः *vrityah*; दृ दृ, to regard, दृत्यः *drityah*; भृ भृ, to bear, भृत्यः *bhrityah*; कृ कृ, to do, कृत्यः *kṛityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyah* and गोह्यः *gohyah* both occur; दुह्यः *duhyah* and दोह्यः *dohyah*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य या (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यम् *pákyam*; भूज् *bhuj*, to enjoy, भोज्यम् *bhogyam*, but भोज्यम् *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yách*, रुच् *ruch*, प्रवच् *pravach*, चूच् *rich*, त्यज् *tyaj*, पूज् *púj*, अज् *aj*, व्रज् *vraj*, वंच् *vañch* (to go). Thus याज्यम् *yájyam*, याच्यम् *yáchyam*, रोच्यम् *rochym*, प्रवाच्यम् *pruváchym*, अर्च्यम् *archyam*, त्याज्यम् *tyájyam*, पूज्यम् *pújyam* (Prakriyā - Kaumudī, p. 55 b).

### *Infinitive in तु tum.*

§ 459. The infinitive is formed by adding तु *tum*, which has no accent. The base has the same form as before the ना *tā* of the periphrastic future, or before the त्ययः *távyah* of the verbal adjective. जुष् *budh*, जोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛishnam drashṭum vrajati*, he goes to see Krishṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

### *Verbal Adverb.*

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भूज् *bhuj*, to eat, भोज्यम् *bhójam*; from पा *pā*, to drink, पायम् *páyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhójam bhójam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधकारं *dvaidhamkāram*, having divided; उच्चैःकारं *uchchaihkkāram*, loudly.

## CHAPTER XVIII.

## CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय् aya. Thus भू bhū becomes भावि bhávi and भावयति bhávayati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

- Final इ i and ई ī, उ u and ऊ ū, ऋ ri and ऊ ūri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी nī, to lead, नाययति náyayati, he causes to lead.

मु plu, to swim, मावयति plávayati, he makes swim.

भू bhū, to be, भावयति bhávayati, he causes to be.

कृ kṛi, to make, कारयति kárayati, he causes to make.

कृ kṛi, to scatter, कारयति kárayati, he causes to scatter.

- Medial इ i, उ u, ऊ ūri, ऊ ūli, followed by a single consonant, take Guṇa; ऊ ūri becomes ई īri.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् kṛit, to cut, कर्तयति kartayati, he causes to cut.

कल् klip, to be able, कल्पयति kalpayati, he renders fit.

- Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádayati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

## Exceptions :

- Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

काम् kam, to desire, कामयते kámayate, he desires; Caus. कामयति kámayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

अम् cham, to eat, अमति chamati, he eats; Caus. आमयति chámayati, he makes eat.

शम् śam, if it means to see, शामयति śámyati, he sees; Caus. शामयति sámayati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yámayati, he extends; but यमयति yamayati, he feeds.

**नम्** *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ; नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

**वम्** *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ; वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)\*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

#### CAUSATIVE.

##### Root.

1. घट् *ghat*, to strive
2. अथ् *ryath*, to fear
3. प्रथ् *prath*, to be famous
4. म्रद् *mrad*, to rub
5. क्रप् *krap*, to pity
6. त्वर् *tvar*, to hurry
7. ज्वर् *jvar*, to burn with fever
8. नट् *nat*, to dance
9. श्रथ् *śrath*, to kill
10. वन् *van*, to act †
11. ज्वल् *jval*, to shine †
12. स्मृ *smṛi*, to regret
13. दृष् *dṛi*, to respect, (not to tear)
14. श्रा *śrá*, to boil
15. शा *jñā*, to slay, to please, to sharpen (?), to perceive
16. चल् *chul*, to tremble
17. मद् *mad*, to rejoice, &c.
18. ध्वन् *dhvan*, to sound, to ring
19. दल् *dal*, to cut
20. वल् *val*, to cover
21. खल् *skhal*, to drop
22. त्रप् *trap*, to be ashamed
23. क्षै *kshai*, to wane

##### 3rd Pers. Sing. Pres. Par.

- घटयति *ghaṭayati*
- अथयति *vyathayati*
- प्रथयति *prathayati*
- म्रदयति *mradayati*
- क्रपयति *krapayati*
- त्वरयति *tvarayati*
- ज्वरयति *jvarayati*
- नटयति *naṭayati*
- श्रथयति *śrathayati*
- प्रवनयति *pravanayati*
- प्रज्वलयति *prajvalayati*
- स्मरयति *smarayati*
- दरयति *darayati*
- श्रपयति *śrapayati*
- शपयति *jñapayati*
- चलयति *chalayati*
- मदयति *madayati*
- ध्वनयति *dhvanayati*
- दलयति *dalayati* (optional)
- वलयति *valayati* (optional)
- खलयति *skhalayati* (optional)
- त्रपयति *trapayati*
- क्षपयति *kshapayati*

##### 3rd Pers. Sing. Aor. Passive.

- अघटि or अघाटि *aghāṭi*
- अव्यथि or अव्याथि *avyāṭhi*
- अप्रथि or अप्राथि *aprāṭhi*
- अम्रदि or अम्रादि *amrādi*
- अक्रपि or अक्रापि *akrāpi*
- अत्वरि or अत्वारि *atvāri*
- अज्वरि or अज्वारि *ajvāri*
- अनटि or अनाटि *anāṭi*
- अश्रथि or अश्राथि *asrāṭhi*
- प्रावनि or प्रावानि *právāni*
- प्राज्वलि or प्राज्वालि *prájvāli*
- अस्मरि or अस्मारि *asmāri*
- अदरि or अदारि *adāri*
- अश्रपि or अश्रापि *asrāpi*
- अहपि or अहापि *ajñāpi*
- अचलि or अचालि *achāli*
- अमदि or अमादि *amādi*
- अध्वनि or अध्वानि *adhvāni*
- अदलि or अदालि *adāli*
- अवलि or अवालि *avāli*
- अखलि or अखालि *askhāli*
- अत्रपि or अत्रापि *atrāpi*
- अख्षपि or अख्षापि *akshāpi*

\* Dhātupātha 19, 67. ज्वल् झल् छल् नमं अनुपसगोङ्का (मित्) (ज्वल्झलेत्यनुपसृष्टस्यैक वैकल्पिकमित्योपनात् राजारामशास्त्रे). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note \*.

24. जन् <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	जननि or अजानि <i>ajāni</i>
25. जृ <i>jri</i> (Div), to grow old	जरयति <i>jarayati</i>	जनरि or अजारि <i>ajāri</i>
26. रंज् <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रंजयति <i>rajayati</i> or <i>rañjaya-</i>	रंजनि or अरंजनि <i>arāji</i>
27. ग्ला <i>glāt</i> or ग्लै <i>glai</i> , to fade	ग्रुपयति or ग्रापयति <i>glāpayati</i>	ग्लूपि or अग्लूपि <i>aglāpi</i>
28. स्ना <i>snāt</i> , to wash	स्नपयति or श्वापयति <i>snāpayati</i>	श्वरपि or अश्वापि <i>asnāpi</i>
29. वन् <i>van†</i> , to cherish	वनयति or वानयति <i>vānayati</i>	वननि or अवानि <i>avāni</i>
30. फण् <i>phān</i> , to go	फणयति or फाणयति (?) <i>phāṇayati</i>	फण्णि or अफण्णि <i>aphāṇi</i>

Note.—Some of these verbs are to be considered as *mit*, i.e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

### § 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ ā, and most ending in ए e, ऐ ai, ओ o, changeable to आ ā, insert प p before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.  
दो *do*, to cut, दति *dāti* or अति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प p with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhite*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)
2. चुरि *churi*, to go, चुच्चति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)
3. क्लूय् *knūy*, to sound, क्लूनाति *knūndati*; Caus. क्लोपयति *knopayati*, he causes to sound.
4. क्री *kri*, to buy, क्रीणाति *kriṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
5. क्षाम् *kshmāy*, to tremble, क्षामयते *kshmdyate*; Caus. क्षामपयति *kshmāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

\* If the causative means to hunt, the न् n is rejected; रजयति मृगान् *rajayati mṛigān*, he hunts deer; रंजयति वस्त्राणि *rañjayati vastrāṇi*, he dies clothes. We may also form अरंजनि *arāji*, but अरंजनि *arāñji* is wrong, अकारस्योपधात्राभावेन हीर्घामासः (पा० ६. ४. १३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati+i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति *pratyāyayati*. Otherwise the causative of इ i is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चापयति *chāyayati*, he causes to collect. (Pāṇ. vi. 1, 54.)
7. छो *chho*, to cut, छ्यति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जपति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin ; also दोषयति *doshayati*, he demoralizes. (Pāṇ. vi. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink ; also पै *pai*, पायति *pāyatī*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *pri*, to love, प्रीणति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भज्ज *bhrajj*, to roast, भृजति *bhrijjati*; Caus. भज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भर्ज *bhrij*.
18. भी *bhī*, to fear, विभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens ; also regularly भाययति *bhāyayati*. (Pāṇ. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनाति *mindti*, form their Caus. like मा *md*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह *ruh*, to grow, रोहति *rohati*; Caus. रोपयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. vii. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *līyate*; Caus. लीनयति *linayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. vii. 3, 39). The meaning varies ; see Pāṇ. vi. 1, 48 ; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *veye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vydyayati*, he causes to cover.
28. व्ली *vli*, to choose, व्लिनाति *vlināti*; Caus. व्लेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he falls ; but not, if it means to move. (Pāṇ. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs ; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphárayati* and स्फोरयति *sphorayati*, he makes sparkle.

34. स्फाय *spháy*, to grow, स्फायते *spháyate*; Caus. स्फावयति *sphávayati*, he causes to grow.

35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smápayate*, he astonishes; also स्माययति *smáyayati*, he causes a smile by something. (Pâñ. vi. 1, 57.)

36. ह्री *hrí*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pâñ. vii. 3, 36.)

37. द्वे *hve*, to call, द्वयति *hvayati*; Caus. द्वाययति *hváyayati*, he causes to call.

38. हन् *han*, to kill, हंति *hanti*; Caus. शतयति *ghátayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forr s Pres. Par. and Âtm. कारयति, °ते, *kárayati*, -te; Impf. अकारयत्, ता, *akárayat*, -ta; Opt. कारयेत्, ता, *kárayet*, -ta; Imp. कारयतु, °तां, *kárayatu*, -tám; Red. Perf. कारयाचकार, °चक्रे, *kárayāñchakára*, -chakre (§ 342); Aor. अचीकरत्, °ता, *achíkarat*, -ta; Fut. कारयिष्यति, °ते, *kárayishyati*, -te; Cond. अकारयिष्यत्, °॥, *akárayishyat*, -ta; Per. Fut. कारयिता *kárayitá*; Ben. कार्यात् *káryát*; कारयिष्यह *kárayishishṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropped (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कारयते *káryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhávayishye* or भाविष्ये *bhávishye*.

Cond. अभावयिष्ये *abbhávayishye* or अभाविष्ये *abbhávishye*.

Per. Fut. भावयिताहे *bhávayítáhe* or भाविताहे *bhávitídhé*.

Ben. भावयिष्याय *bhávayish्याय* or भाविष्याय *bhávish्यāy*.

First Aor. I. 1. p. अभावयिषि *abbhávayishi* or अभाविषि *abbhávishi*.

2. p. अभावयिष्ठाः *abbhávayishṭháḥ* or अभाविष्ठाः *abbhávishṭháḥ*.

3. p. अभावि *abbhávi*.

## CHAPTER XIX.

## DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *s*, *s* to the root. Thus from भु *bhu*, to be, बुभूष्म *búbhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like *Tud* roots. बुभूषमि *bubhúshami*, बुभूषसि *bubhúshasi*, बुभूषति *bubhúshati*, बुभूषावः *bubhúshdvaḥ*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from त्रृ *tṛi*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by *Guṇa*, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुधोषिषति *bubodhishati*; दिव् *dir*, दिवेषिषति *didevishati*: also कृ *kṛi*, चिकरिषति *chikarishati*; दृ *dṛi*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभिसति *bibhīsati* (Pāṇ. I. 2, 10); गुह् *guh*, जुघुक्षति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no *Guṇa* without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; ध्युत् *dyut*, दिध्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्तिषति *sushupsati*.

1. Verbs which do *not* take *Guṇa*, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; चिद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take *Guṇa*, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य् *y* or व् *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

ध्युत् *dyut*, दिध्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिवेषिषति *didevishati* or, without इ *i*, दुद्युषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vrit*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final श् *ri* and श् *ri* become ई *ir*, and, after labials, ऊ *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगोषति *jigishati*; यु *yu*, to mix, युयूषति *yuyūshati*.

कृ *kṛi*, to do, चिक्रीषति *chikrīshati*; त्रृ *tṛi*, to cross, तित्रीषति *titrīshati*.

मृ *mpi*, to die, मुमूर्षति *mumūrshati*; पृ *pṛi*, to fill, पुपूर्षति *pupūrshati*.

If, however, they take intermediate इ *i*, they likewise take *Guṇa*.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पूरु *pū*, to purify, पिपविषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *dṛi*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)  
 गम् *gam*, अधिजिगामते *adhijigāmīsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.  
 हन् *han*, जिघामसति *jighāmīsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)  
 तन् *tan*, तितांसति *titāmīsati* or तितंसति *titanīsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)  
 सन् *san*, सिधासति *sishāsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रश् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)  
 ग्रह् *grah*, निघृष्टति *jighṛikshati*.      स्वप् *svap*, सुषुप्तति *sushupsati*.  
 प्रश् *prachh*, पिपुच्छिष्टति *piprichchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.  
 मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.  
 मा *mā* (माति *māti*, to measure, मिमीते *mimite*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.  
 दा *dā* (ददाति *dadāti*, to give, दान्, Dh. P. 25, 9, दाय, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दाप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन्, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.  
 धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication:  
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिष्टते *ripsate*.  
 लभ् *labh*, to take (लभते *labhate*), Des. लिष्टते *lipsate*.  
 शक् *sak*, to be able (शक्नोति *śaknoti*, शक्षति *śakyati*), Des. शिष्टति *śikshati*.  
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.  
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.  
 आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.  
 जप् *jñap*, to command (जपयति *jñapayati*), Des. झीप्सति *jñīpsati*.  
 चूप् *ridh*, to grow (चूप्नोति *ridhnoti*), Des. ईत्सति *ītsati*.  
 दंभ् *dambh*, to deceive (दधोति *dabhoti*), Des. धीप्सति *dhipsati* or धिप्सति *dhipsati*.  
 मुक् *muk*, to free (मुक्तति *mūñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.  
 राध् *rādh*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.      गुप् *gup*, जुगुप्सते *jugupsate*, he despises.  
 तिज् *tij*, तितिक्षते *titikshate*, he bears.      मान् *mán*, मीमांसते *mīmāṁsate*, he investigates.

**बध्** *badh*, चीभत्सते *bibhatsate*, he loathes.      **दान्** *dān*, दीदांसते *didāmsate*, he straightens.  
**शान्** *śān*, शीशांसते *śīśāmsate*, he sharpens.

### Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302–319\*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. vii. 4, 79).

**पच्** *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठासति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by ए *e*, औ *o*, व् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. vii. 4, 80).

पु *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apipavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abibhavat*.)

यु *yu*, यियवयिषति *yiyavayishati*, and Caus. Desid. पियावयिषति *yiyāvayishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajijavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, पुल् *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्रावयिषति *sisrāvayishati* or सुस्रावयिषति *susrāvayishati*; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप् *svāpay*, the Caus. of स्वप् *svap*, forms सुस्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. vi. 1, 2)

अश् *as* forms अशिश् + इषति *asiś + ishati*.

अट् *at* forms अटिट् + इषति *atiṭ + ishati*.

अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

ईर्ष् *irsh*, ईर्षिषिषति *irchich-ishati*.      उंद् *und*, उंदिदिषति *undid-ishati*.

उञ्ज् *ujj*, उञ्जिजिषति *ubijij-ishati*.

In ईर्ष्ये *irshy* the last consonant is reduplicated.

ईर्ष्ये *irshy*, ईर्ष्यिषिषति *irshyiy-ishati* or ईर्ष्यिषिषति *irshyish-ishati*. (Pāṇ. vi. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kandūyat* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kandūy*, कंडूयिषिषति *kandūiyiy-ishati*.

\* Exceptional reduplication occurs in चिक्षिषति *chikshshati*, besides चिच्छिषति *chichishati*, from चि *chi* (Pāṇ. vii. 3, 58); in जिष्ठिषति *jighishati* from हि *hi* (Pāṇ. vii. 3, 56), &c.

## CHAPTER XX.

## INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटात्यते *aṭātyate*, he wanders about; अज् *as*, to eat, अशाश्यते *asāśyate*; अ॒रि॑ *ri*, to go, अरार्यते *ardryate* and अरार्ति॑ *ararti* (Siddh.-Kaum. vol. II. p. 216); अर्णु॑ *arṇu*, to cover, अर्णोनूयते *arṇonūyate* (Pān. III. I, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू॒ भू॒यते *bobhúyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू॒ भू॒वीति॑ *bóbhaviti* or भू॒भोति॑ *bóbhoti*.

The Âtmanepada would be भू॒यते *bobhite*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence भू॒यिता॑ *bobhúyitā*, but सोसूचिता॑ *sosúchitā*. (Pān. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि॑ *chi*, to gather, चेचीयते॑ *chechíyate*; श्रु॑ *śru*, to hear, शोश्रूयते॑ *śośrúyate*. जा॑ ा is changed to ई॑ *i*: धा॑ *dhá*, to place, देधीयते॑ *dedhíyate*. अ॒रि॑ *ri* becomes ई॑रि॑ *ir*, or, after labials, जर्॑ *ár*: तृ॑त्रि॑ *tṛi*, to cross, तेत्रीयते॑ *tetříyate*; पृ॑प्रि॑ *prí*, to fill, शोपूर्यते॑ *popúryate*. Final अ॒रि॑ *ri*, however, when following a simple consonant, is changed to री॑ *rī*, not to फि॑ *ri*: कृ॑ *kri*, to do, चेक्रीयते॑ *chekříyate*. When following a double consonant it is changed to अर्॑ *ar*: स्मृ॑ *smri*, to

remember, सासर्यते *sāsmaryate*. These intensive bases are conjugated like bases of the Div class in the Ātmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ् *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोध्य *bobhāya*, बोध्यिता *bobhū-y-itā*; from बेभिद्य *bebhidyā*, बेभिदिता *bebhiditā*.

§ 482. When य् *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate रु् *ri* have peculiar forms of their own (§ 489, 490), and verbs in रु् *ri* start from a base in अर् *ar*, and therefore have आ *a* in the reduplicative syllable. तृ<sup>१</sup> *tri*, तर् *tar*, तातमि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोध्य *bobudh*, बोबेध्मि *bobodhmi*; but बोध्मः *bobudhmah*. From बोध् *bobhū*, बोभोमि *bobhomī*, बोभवानि *bobhavīni*; but बोध्मः *bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई् *i* may be optionally inserted:

बोबेध्मि *bobodhmi* or बोध्मीमि *bobudhīmi*; बोभोमि *bobhomī* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई् *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोध्मीमि *bobudhīmi*, बोध्मानि *bobudhāni*, अबोध्मं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेद्मि or वेविदीमि <i>vevedmi</i> or <i>vevidīmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्सि or वेविदीपि <i>vevetsi</i> or <i>vevidīpi</i>	अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidīḥ</i>	वेविद्धि <i>veviddhī</i>
वेवेत्ति or वेविदीति <i>vevetti</i> or <i>vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidīt</i>	वेवेत् or वेविदीत् <i>vevettu</i> or <i>vevidītu</i>
वेविद्धः <i>vevidvah</i> , &c.	अवेविद्ध अवेविद्वा <i>aveviddh</i> <i>avevidva</i>	वेविदाव <i>vevidāva</i>

#### Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य् *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *a* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroṣṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukyā*, तोत्रौक्यते *totraukyate*; तोत्रौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekyā*, रेरेक्यते *rerekyate*; रेरेक्ति *rerekerti*.

कृ *kri*, to do, क्रिय *kriya*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चर्कर्ति *charkarti*.

कृ *kri*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकर्ति *chākarti*. (§ 482.)

पृ *pri*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पार्पति *pāparti*.

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सर्स्मति *sarsmarti*\*.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

हे *hve*, to call, हूय *huya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वंच् *vāñch*, संस् *srañs*, धंस् *dhvāñs*, भंस् *bhrāñs*, कस् *kas*, पत् *pat*, पट् *pad*, स्कंद् *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वंच् *vāñch*, to go round, वनीवंच्यते *va nī vachyate*; वनीवंच्यति *vanivāñchiti*.

संस् *srañs*, to tear, सनीसंस्यते *sa nī srasyate*; सनीसंसीति *sanisrañsiti*.

धंस् *dhvāñs*, to fall, दनीधंस्यते *da nī dhvasyate*; दनीधंसीति *dantidhvāñsiti*.

भंस् *bhrāñs*, to fall, बनीभंस्यते *ba nī bhrasyate*; बनीभंसीति *banibhramāñsiti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanikasiti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panipatiti*.

पट् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panipaditi*.

स्कंद् *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chantskanditi*.

§ 486. Roots ending in a nasal, preceded by च् *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

ध्रम् *bhram*, to roam, बंधम्यते *bambhramyate*; बंधमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabbh*, to yawn, दह् *dah*, to burn, दंश् *daiñś*, to bite, भञ्ज् *bhañj*, to break, पश् *pas*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *daiñś*, दंदश्यते *daiñdaṣyate*; दंदशीति *daiñdaṣīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchúryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchurti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphulīti* or पंफुलिति *pamphuli*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ri* insert री *ri* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vrit*, वरीवृत्यते *va ri vṛityate*; वरीवृतीति *va ri vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitīti*. वर्वृत्ति *varvṛtī*.

वरिवृतीति *va ri vṛitīti*. वरिवृत्ति *varivṛtī*.

वरीवृतीति *va ri vṛitīti*. वरीवृत्ति *varivṛtī*.

\* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhabīya-dhātuvṛitti. Other grammarians give सास्मति *sāsmarti*.

§ 490. The same applies to roots ending in चृः, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ kṛi; चक्करीति cha r karīti.

चरिकरीति cha ri karīti.

चरीकरीति cha rl karīti.

चक्रीति charkarti.

चरिकरीति charikarti.

चरीकरीति chariskarti.

§ 491. A few frequentative bases are peculiar in the formation of their base\*.

स्वप् svap, to sleep, सोषुप्ते soshupyate; but सास्वप्ति sāsvapti. (Pāṇ. VI. 1, 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संसंति saṃsyanti.

घे vye, to cover, घेकीयते veriyate; but वाष्पाति vāvypāti; or (§ 483) वाष्पेति vāvyeti.

घञ् vas, to desire, वावश्यते vāvashyate; वावष्टि vāvashṭi. (Pāṇ. VI. 1, 20.)

चाय chāy, to regard, घेकीयते cheklyate; घेकेति cheketi. (Pāṇ. VI. 1, 21.)

प्याय pyāy, to grow, पेपीयते pepiyate; पाप्याति pāpyāti. (Pāṇ. VI. 1, 29.)

श्वि śvi, to swell, शोशूयते śosūyate or शेश्वीयते śeśvīyate; शेश्वेति śeśveti. (Pāṇ. VI. 1, 30.)

हन् han, to kill, जेह्नीयते jehnnyate; जंथंति jaṅghanti. (Pāṇ. VII. 4, 30, vārt.)

धा ghrā, to smell, जेधीयते jehṛiyate; जाधाति jāghrāti. (Pāṇ. VII. 4, 31.)

ध्मा dhmā, to blow, देध्मीयते dedhm̄yate; दाध्माति dādhmāti. (Pāṇ. VII. 4, 31.)

गृ gr̄i, to swallow, जेगिल्यते jegilyate; जागर्ति jāgārti. (Pāṇ. VIII. 2, 20.)

शि si, to lie down, शाश्वयते śāśvayate; शेश्वेति śešseti. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of ख् bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive घोभूयते bobhūyate, he exists really, is formed घोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, घोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, घोभूयिषयिषति bobhūyisha-yishati, he wishes to excite the desire of real existence.

\* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यन् yan, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यन् yan would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakāryā, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudi forms सोषोप्ति soshopti, because Pāṇ. VI. 1, 19, prescribes सोषुप्ते soshupyate; other authorities form only सास्वप्ति sāsvapti or सास्वपोप्ति sāsvappti. Colebrooke allows घेकेति cheketi (p. 332), because Pāṇ. VI. 1, 21, prescribes घेकीयते cheklyate, and the commentary argues in favour of घेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिंते sesinte, because it is in the Ātm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming घोभवांचकार् bobhavāñchakāra, others घोभूष् bobhūva, others घोभाव् bobhāva.

## C H A P T E R XXI.

## DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases\*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *syena*, hawk, we have श्येनायते *syenāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putriyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishná*, कृष्णाति *krishnáti*, he behaves like Krishṇa; from पितृ *pitṛi*, father, पितरति *pitáratí*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given. .

*Denominatives in या, Parasmaipada.*

§ 494. By adding या to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same या, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putriyati śishyam*, he treats the pupil like a son. By a similar process प्रासादोयति *prásádiyati*, from प्रासाद *prásáda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्ठां भिक्षुः *prásádiyati kutyám bhikshuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this या,

1. Final अ a and आ ā are changed to ई ī; सुता *sutā*, daughter, सुतीयति *sutiyati*, he wishes for a daughter †.
2. इ ī and ऊ ū are lengthened; पति *pati*, master, पतीयति *patiyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kaviyati*, he wishes to be a poet.

\* They are called in Sanskrit लिङ्घु *lidhu*, from लिंग *linga*, it is said, a crude sound, and

ज्ञ dhu, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनायति *asanyati*, he wishes to eat at the proper time, and अशनायति *asanyati*, he is ravenously hungry; between उदकीयति *udakiyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanayati*, he is greedy for wealth, and धनीयति *dhaniyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. चूर्णि becomes रोरी, जो o becomes अव् av, जौ au becomes आव् áv; पितृ pitṛi, father, पित्रीयति pitriyati, he treats like a father; नौ nau, ship, नाव्यति návyati, he wishes for a ship.
4. Final न् n is dropt, and other final consonants remain unchanged; राजन् rājan, king, राजीयति rájiyati, he treats a man like a king; पयस् payas, milk, पयस्यति payasyati, he wishes for milk; वाच् vāch, speech, वाच्यति vāchyati (Pāṇ. I. 4, 15); नमस् namas, worship, नमस्यति namasyati, he worships (Pāṇ. III. 1, 19).

*Denominatives in य् yá, Ātmanepada.*

§ 497. A second class of denominatives, formed by adding य् yá, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada\*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final च् a is lengthened; श्येन् śyena, hawk, श्येनायते śyendyate, he behaves like a hawk; शब्द् śabda, sound, शब्दायते śabdāyate, he makes a sound, he sounds; भृश् bṛhiṣa, much, भृशायते bṛhiṣiyate, he becomes much; कष्ट् kashṭa, mischief, कष्टायते kashṭāyate, he plots; रोमंथ् romantha, ruminating, रोमंथायते romanthāyate, he ruminates. The final ई i of feminine bases is generally dropt, and the masculine base taken instead; कुमारी kumári, girl, कुमारायते kumārāyate, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ i and उ u, चूर्णि ri, जो o, जौ au are treated as in § 496; शुचि śuchi, pure, शुचीयते śuchiyate, he becomes pure.
4. Final न् n is dropt, and the preceding vowel is lengthened; राजन् rājan, king, राजायते rájāyate, he behaves like a king; उष्मन् ushman, heat, उष्मायते ushmāyate, it sends out heat.

Some nominal bases in स् s and त् t may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in च् a. Hence from विद्वस् vidvas, wise, विद्वस्यते vidvasyate or विद्वायते vidvāyate, he behaves like a wise man; from पयस् payas, milk, पयस्यते payasyate or पयायते payāyate, it becomes milk; from अप्सरस् apsaras, अप्सरायते apsarāyate, she behaves like an Apsaras; from ब्रह्म brihat, great, ब्रह्मायते brihāyate, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kāṇḍyādi's, i. e. beginning with Kāṇḍū. They take य् ya, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य् ya (§ 501). Nouns ending in च् a drop it before य् ya. Thus from चगद् agada, free from

\* Those that may take both Parasmaipada and Ātmanepada are said to be formed by चक्ष् kyash, the rest by चक्ष् kyañ. Thus from लोहित् lohita, red, लोहितायति or लोहितायति or -te, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुख sukha, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kandū*, scratching, कंडूयति or °ते *kandūyati* or -te, he scratches.

*Denominatives in स्य sya.*

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर kshīra, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृशस्यति *vriśasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

*Denominatives in काम्य kāmya.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitā*. Here the य् *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Ātmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāni*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. इयेनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. इश्येनायै *śyenāyai*, Opt. इयेनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or इयेनाय *śyenāy*; but when the denominative य् *y* is preceded by a consonant, य् *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmāsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From इयेनायते *śyenāyate*, Per. Perf. इयेनायामास *śyenāyāmāsa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. इयेनायिष्ये *śyenāyishye*, &c.

From समिध samidh, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

*Denominatives in अय् aya.*

§ 502. Some denominative verbs are formed by adding अय् *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Ātmanepada, some in the Ātmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मयति *samvarmayati*, he arms, (the final न् *n* being dropt); from मुङ्ड *muṅḍa*, shaven, मुङ्डयति *mundayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Ātmanepada. Thus from पुच्छ puchchha, tail, उत्पुच्छयते utpuchchhayate, he lifts up the tail (Pāṇ. III. 1, 20).

If अय aya is to be added to nouns formed by the secondary affixes मत mat, वत् vat, मिन् min, विन् vin, these affixes must be dropt. From स्रग्विन् sragvin, having garlands, सजयति srajayati.

If अय aya is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी śyenī (§ 247), white, श्येतयति śyetayati, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इष्ट ishṭha of the superlative, do the same before अय aya. मृदु mṛidu, soft, अदयति mradayati, he softens; दूर dāra, far, दवयति davayati, he removes.

Some nominal bases take आपय āpayā. Thus from सत्य satya, true, सत्यापयति satyāpayati, he speaks truly; from अर्थ artha, sense, अर्थापयति arthāpayati, he explains.

#### *Denominatives without any Affix.*

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. अ a is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhū class.

Thus from कृष्ण krishṇa, कृष्णति krishṇati, he behaves like Kṛishṇa; from माला mālā, garland, मालाति mālāti, it is like a garland, Impf. अमालात् amālāt, Aor. अमालासीत् amālāsīt; from कवि kavi, poet, कवयति kavayati, he behaves like a poet; from वि vi, bird, वयति vayati, he flies like a bird; from पितृ pitṛi, father, पितरति pitarati, he is like a father; from राजन् rājan, king, राजानति rājānati, he is like a king (Pāṇ. VI. 4, 15).

## CHAPTER XXII.

#### PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 58–61; § 148).

अति ati, beyond. अधि adhi, over (sometimes एः dhi). अनु anu, after. अप apa, off. अपि api, upon (sometimes एः pi). अभि abhi, towards. अव ava, down (sometimes एः va). अा ā, near to. अृ ud, up. अप upa, next, below. दुः duḥ, ill. नि ni, into, downwards. निः nibh, without. परा pard, back, away. परि pari, around. प्रा pra, before. प्रति prati, back. एः vi, apart. सं sam, together. सु su, well. They all have the *udatta* on the first syllable except अभि abhi.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू bhū, to be, अस् as, to be, कृ kri, to do, and गम् gam, to go.

**अच्छगत्य** *achchhagatya*, having approached (§ 445); **अच्छोष्य** *achchhodya*, having addressed. **अदः** *adah*; e. g. **अदःकृत्य** *adahkritya*, having done it thus. **अंतर्** *antar*; e.g. **अंतरित्य** *antaritya*, having passed between. **अलं** *alam*; e. g. **अलंकृत्य** *alankritya*, having ornamented. **अस्तं** *astam*; e. g. **अस्तंगत्य** *astangatya*, having gone to rest, having set. **आविः** *avih*; e. g. **आविर्भूय** *avirbhuya*, having appeared. **तिरः** *tirah*; e. g. **तिरोभूय** *tirobhuya*, having disappeared. **पुरः** *purah*; e. g. **पुरस्कृत्य** *puraskritya*, having placed before (§ 89, II. 1). **प्रादुः** *práduh*; e.g. **प्रादुर्भूय** *prádurbhuya*, having become manifest. **सत्** *sat* and **असत्** *asat*, when expressing regard or contempt; e. g. **असत्कृत्य** *asatkritya*, having disregarded. **साक्षात्** *sákshát*; e. g. **साक्षात्कृत्य** *sákshátkritya*, having made known. Words like शुक्ली *sukli*, in शुक्लीकृत्य *suklikritya*, having made white. (Here the final अ *a* of शुक्ल *sukla* is changed to ई *i*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final ई *i* and उ *u* are lengthened; चूर्ण *ri* is changed to चौरि *rī*; final अन् *an* and अस् *as* are changed to ई॒*i*; e.g. राजीकृत्य *rájikritya*, having made king.) Words like अरी *úri*, in अरीकृत्य *úrikritya*, having assented. Words like खात् *khát*, imitative of sound; e.g. **खात्कृत्य** *khátkritya*, having made khát, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Kar-mapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by **अति** *ati*, beyond; **अभि** *abhi*, towards; **परि** *pari*, around; **प्रति** *prati*, against; **अनु** *anu*, after; **उप** *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati nesvaraḥ*, Isvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati haláhalam*, venom was for Hara; विष्णुमन्वच्यते *vishnu-manvachyate*, he is worshipped after Vishnu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by **प्रति** *prati*, **परि** *pari*, **उप** *apa*, आ *ā*. Ex. भक्तेः प्रथमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः ा *mṛityoh*, until death; **उप** त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or **परि** त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by **उप** *upa* and **अधि** *adhi*. Ex. उप निष्के कार्षपाणं *upa nishke kárshapāṇam*, a Kárshápāṇa is more than a Nishka; **अधि** पञ्चालेषु ब्रह्मदत्तः *adhi pañcháleshu brahmadattah*, Brahmadatta governs over the Pañchálas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *sighram*, quickly ; धृवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathásakti*, according to one's power. For these see the rules on composition.

### 3. Adverbs of place :

अंतर् *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antarena*, between, with acc.; without, with acc. आरात् *árāt*, far off, with abl. वहि: *vahih*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, समक्षात् *sakshāt*, in the presence. सकाशात् *sakását*, from. पुरः *purah*, before, with gen. अमा *amā*, सचा *sachā*, साकं *sákam*, समा *samā*, सार्धं *sárdham*, together, with instr. अभितः *abhitaḥ*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samanṭāt*, from all sides. दूरं *dúram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अप्तक् *ridhak*, पृथक् *prithak*, apart.

### 4. Adverbs of time :

प्रातर् *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अहोय *ahndya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. लः *hyah*, yesterday. पूर्वेषुः *pūrvedyuh*, yesterday. एः *svah*, to-morrow. परेष्वि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chirena*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनात् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muuhuh*, भूयः *bhúyah*, वारं *váram*, again. सकृत् *sakrit*, once. पुरा *purā*, formerly. पूर्वे *pūrvam*, before. अर्द्धे *ardhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enough, with dat. or instr.

### 5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandak*, ईषत् *ishat*, a little. तूष्णीं *tūshnīm*, quietly. वृषा *vṛithā*, मुषा *mudhā*, in vain. सामि *sámi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *práyah*, frequently, almost. अतीव *atíva*, exceedingly. कामं *kāmam*, जोशं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. सतुः *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. रूते *rite*, without, with acc. or abl. नाना *nānd*, variously. सुषु *sush̄hu*, well. दुषु *dush̄hu*, badly. दिष्टा *dishṭyā*, luckily. प्रभृति *prabhr̄iti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really? कच्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

#### *Conjunctions and other Particles.*

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kiṁcha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा वा *vā-vā*, either-or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*-तावत् *tāvat*, as much-as. यथा *yathā*-तथा *tathā*, as-so. येन *yena*-तेन *tena*, यद् *yad*-तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun. किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उता *uta*, उताहो *utdho*, or. नाम *nāma*, namely. प्रत्युत् *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्वित् *svit*, किंस्वित् *kiṁsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

#### *Interjections.*

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

## CHAPTER XXIII.

#### COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यग्मुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभायः *kaṭhībhāryaḥ*, having a Kaṭhī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभायः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.\*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Aryayibhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rāja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

\* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidayā*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद *hṛid*, हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogah*. (Pāṇ. vi. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇah*, a bad Brāhmaṇ, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुषः *kaduṣaḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and त्रिणः *triṇaḥ*: कद्रथः *kadrathah*, a bad carriage; कत्रिणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *aksha*: कापथाः *kāpathah*, and optionally before पुरुष *purusha*. (Pāṇ. vi. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhúmau*, fire and smoke ; शशकुशपलाशः *śaśa-kuśa-paldśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशः *śaśa-kuśa-paldśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrîhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrîhiḥ*, possessed of much rice, scil. देशः *desah*, country ; रूपवद्वार्याः *rûpavad-bhâryâḥ*, possessing a handsome wife, scil. राजा *râjâ*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayibhâva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakâryâni*, household duties are for women. They may be called *Adverbial Compounds*.

### I. Determinative Compounds.

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

i. Compounds in which the first noun would be in the Accusative :

- कृष्णश्रितः *kriṣṇa-śritah*, m. f. n. gone to Krishṇa, dependent on Krishṇa,
- instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *dukhha-atitah*, m. f. n. having overcome pain, instead of दुःखमतीतः *dukhham atitah*. वर्षभोग्यः *varsha-bhogyaḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grâma-prâptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grâmam prâptah*.

*prāptah*: it is more usual, however, to say प्राप्तग्रामः *prāptagrāmaḥ* (Pān. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धन्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*).

शंकुलाखंडः *sāṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*sāṅku-lābhīḥ*). दात्रच्छिन्नः *dātṛa-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrenā*). हरित्रातः *hari-trātah*, m. f. n. protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitrī-samah*, m. f. n. like the father, i. e. *pitrā samah*. नखनिर्भिन्नः *nakhā-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kritah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्थी यवाग् *dvijārthī yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhayah*). स्वर्गपतिः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grāmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man\*. राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājñāḥ*, of the king, *purushah*, the man. राजसखः *rāja-sakhal*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhal*. कुम्भकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). गोशतं गो-शतम्, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अद्यशौङ्कः *aksha-śauṅdah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

\* Most words ending in त्रि *tri* or का *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*; पूरां भेषा *purāṁ bhettā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

**सहस्राकृतः**: *sahasá-kṛitah*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनाशः**: *ātmanā-shashṭhah*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं**: *parasmai-padam*, a word for the sake of another, i.e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राह्मं**: *kṛichchhṛdālabdhām*, obtained with difficulty. **स्वसुःपुत्रः**: *svasuh-putrah*, sister's son (Pāṇ. vi. 3, 23). **दिवस्यतिः**: *divas-patiḥ*, lord of heaven. **वाचस्यतिः**: *vāchas-patiḥ*, lord of speech. **देवानांप्रियः**: *devānām-priyah*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः**: *gehe-paṇḍitah*, learned at home, i.e. where no one can contradict him. **खेचरः**: *khecharah*, moving in the air. **सरसिजः**: *sarasi-jah*, born in a pond, water-lily. **हृदिस्पृश्**: *hṛidi-spris*, touching the heart. **युधिष्ठिरः**: *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः**: *pūrva-kāyah*, the fore-part of the body, i.e. the fore-body; **पूर्वरातः**: *pūrva-rātrah*, the first part of the night, i.e. the fore-night; **राजदंतः**: *rājedantah*, the king of teeth, lit. the king-teeth, i.e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas: cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ ā. Hence **जलमुच्**: *jalamuch*, water-dropping, i.e. a cloud; **सोमपा**: *soma-pā*; Soma-drinking, nom. sing. **सोमपाः**: *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् t: **विश्वजित्**: *viśvajit*, all-conquering, from जि ji, to conquer. Other suffixes used for the same purpose are अ a, इन् in, &c.

### I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

**नीलोत्पलं**: *nīla-utpalam*, neut. the blue lotus. **परमात्मा**: *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः**: *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः**: *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātrih*, night. *Rātrih*, fem., is changed to *rātra*; cf. **पूर्वरातः**: *pūrva-rātrah*, masc. the fore-night; **मध्यरात्रः**: *madhya-rātrah*, masc. midnight; **पुण्यरात्रः**: *pūṇya-rātrah*, masc. a holy night. **द्विरात्रं**: *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः**: *mahā-rājah*, masc. a great king. In these compounds **महत्**: *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्**: *rājan*, king, **राजः**: *rājah*; as **परमराजः**: *parama-rājah*, a supreme king: but **सुराजा**: *su-rājā*, a good king, **किंराजा**: *kimrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः**: *priya-sakhaḥ*, masc. a dear friend. **सखि**: *sakhi* is changed to **सखः**: *sakhaḥ*. **परमाहः**: *parama-ahāḥ*, masc. the highest day. In these compounds **अहन्**: *ahan*, day, becomes

**अह** *aha*; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अहा *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *púrvāhnah*, the fore-noon. कुपुरुषः *ku-purushah*, masc. a bad man, or कापुरुषः *kāpurushah*. प्राचार्यः *pra-āchāryah*, masc. a hereditary teacher, i. e. one who has been a teacher (āchārya) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇah*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvah*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-syāmah*, m. f. n. cloud-black, from *ghana*, cloud, and *syāma*, black. ईश्टपिंगलः *iśhat-pīṅgalaḥ*, m. f. n. a little brown, from *iśhat*, a little, and *pīṅgala*, brown. सामिकृतः *sāmi-kṛitah*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजाधमः *rājādhamaḥ*, the lowest king; भरतश्रेष्ठः *bharataśreshṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोविंदारकः *govindārakah*, a prime cow.

### I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *i*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *i* or अं *am*.

पञ्चगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pāṇ. II. I, 23), and नौ *nau* to नाव *nāva*. पञ्चगुः *pañcha-guh*, as an adjective, worth five cows (Pāṇ. V. 4, 92). द्विनौः *dvinauh*, bought for two ships. द्विगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्वाहः *dvy-ahah*, masc. a space of two days; *ahan* changed to *ahah* (Pāṇ. II. I, 23). पञ्चकपालः *pañcha-kapálah*, m. f. n. an offering (*purodásah*) made in a dish with five compartments, from *pañchan*, five, and *kapálam*, neut. (Pāṇ. II. I, 51, 52; IV. I, 88). त्रिलोकी *tri-loki*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pāṇ. IV. I, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumári*, fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. अस्त् rich, verse, पुर् pur, town, अप् ap, water, धुर् dhur, charge, पथिन् pathin, path, add final अ a (Pāṇ. v. 4, 74); अर्धचाहः ardharchah, a half-verse. This is optional with पथिन् pathin after the negative अ a; अपथं apatham or अपथाः apanthah.
2. राजन् rājan, king, अहन् ahan, day, सखि sakhi, friend, become राज rāja, अह aha, सखा sakha; महाराजः mahārājah. (Pāṇ. v. 4, 91.)
3. उरस् uras, if it means chief, becomes उरस् urasa; अस्त्रोरसं aśorasam, an excellent horse (Pāṇ. v. 4, 93). Likewise after प्रति prati, if the locative is expressed; प्रत्युरसं pratyurasam, on the chest (Pāṇ. v. 4, 82).
4. अक्षि akshi, eye, becomes अक्षा aksha, if it ceases to mean eye. गवाक्षः gavākshah, a window; but ब्राह्मणाक्षि brāhmaṇākshi, the eye of a Brāhmaṇa. (Pāṇ. v. 4, 76.)
5. अनस् anas, cart, अस्मन् asman, stone, अयस् ayas, iron, सरस् saras, lake, take final अ a if the compound expresses a kind or forms a name. कालायसं kālāyasm, black-iron; but सदयः sadayaḥ, a piece of good iron. (Pāṇ. v. 4, 94.)
6. ब्रह्मन् brahman becomes ब्रह्म brahma, if preceded by the name of a country; सुराश्ट्रब्रह्मः surāshṭrabrahmāḥ, a Brāhmaṇa of Surāshṭra (Pāṇ. v. 4, 104). After कु ku and महा mahā that substitution is optional (Pāṇ. v. 4, 105).
7. तक्षन् takshana takes final अ a after ग्राम grāma and कौट kauṭa; ग्रामतक्षः grāmatakshah, village carpenter. (Pāṇ. v. 4, 95.)
8. अधन् śvan, dog, takes final अ a after अति ati, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः ākarshaśvah, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्रन् adhvān becomes अध्र् adhva after prepositions; प्राधः prādhevaḥ. (Pāṇ. v. 4, 85.)
10. सामन् sāman, hymn, and लोमन् loman, hair, become साम sāma and लोम loma after प्रति prati, अनु anu, and अव् ava; अनुलोमः anulomah, regular; अनुलोमं anulomam, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् tamas becomes तमस् tamasa after अव् ava, सं sam, and अंधं andha; अंधतमसं andha-tamasam, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् rahas becomes रहस् rahasa after अनु anu, अव् ava, and तप्त tapta; अनुरहसः anurahasah, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् varchas becomes वर्चस् varchasa after ब्रह्म brahma and हस्ति hasti; ब्रह्मवर्चसं brahma-varchasam, the power of a Brāhmaṇa. (Pāṇ. v. 4, 78.)
14. गो go becomes गव् gava, except at the end of an adjectival Dvigu. पञ्चगवं pañchagavam, five cows; but पञ्चगुः pañchaguḥ, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ nau, ship, becomes नाव् nāva, if it forms a numerical aggregate; पञ्चनावं pañchanāvam, five ships: not when it forms a numerical adjective; पञ्चनावैः pañchanauḥ, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ nau, ship, after अर्धे ardha, becomes नाव् nāva; अर्धनावं ardhanāvam, half a ship. (Pāṇ. v. 4, 100.)
17. खारी khāri, a measure of grain, becomes खार khāra as an aggregate; द्विखारं dvikhāram: also after अर्धे ardha; अर्धखारं ardakhāram. (Pāṇ. v. 4, 101.)
18. अञ्जलि añjali, a handful, after द्वि dvi or त्रि tri, may, as an aggregate, take final अ a; अञ्जलं dvyañjalam or अञ्जलि dryañjali, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुलं *aṅgulaṁ*; द्विंशुलं *dviṁśulam*, a length of two fingers. (Pāṇ. v. 4, 86.)

20. सक्थि *sakthi*, thigh, becomes सक्थ श *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūrvasaktham*. (Pāṇ. v. 4, 98.)

21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात् *saṅkhyāta*, पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्रि *rātra*; सर्वरातः *sarvarātrah*, the whole night; पूर्वरातः *pūrvarātrah*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)

22. अहन् *ahan*, day, under the same circumstances, becomes अहु *ahnu*, सर्वाह्नः *sarvāhnah*, the whole day: but not after a numeral when it expresses an aggregate; द्वाहः *dryahah*, two days. Except also पुण्याहं *punyaḥam*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

## II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्तयस्ते *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्तयस्त्वं *hastyuśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णासौ *sukla-kṛishṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्तयस्ते *hastyuśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्तयस्ताः *hastyuśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *siva-keśavou*, Siva and Keśava; not केशवशिवौ *keśavasivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णासौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्त्रभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kṣatriyau*, a Brāhmaṇ and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in अ *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in अ *ri*, or by पुत्र *putra*, son, change their अ *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri*+पितृ *pitṛi* form मातापितरौ *mātā-pitarau*, father and mother; पितृ *pitṛi*+पुत्र *putra* form पितापुत्रौ *pitā-putrau*; होतृ *hotṛi*+पोतृ *potṛi* form होतापोतारौ *hotā-potārau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaraṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīṣomau*, Agni and Soma. Similar irregularities appear in words like

आवायृथिव्ये *dyāvād-prithivya*, heaven and earth; उषासानक्तम् *ushásā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च ch, झ chh, ञ j, झ jh, द d, श sh, and ह h take an additional अ a. वाच् *vāch*+त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरातः *ahorātrah*, a day and night, a ννχθημερον (Pāṇ. v. 4, 87).

§ 526. भातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; आशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-pati*, जंपती *jmpati*, or दंपती *dampati*.

### III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound ('atpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam saraḥ*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्चः *anaśvah*, not-a-horse, is a determinative, अनश्चो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तेदको ग्रामः *prápta-udako grámah*, a water-reached village, a village reached by water. अदरप्तेऽनडान् *údha-ratho 'nadván*, a bull by whom a cart (*rathah*) is drawn (*údha*). उपहृतपशु रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीतांचरो हरिः *pita-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुतः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवद्धार्यः *rúpavad-bháryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-múrdhah*, two-headed: here *múrdha* stands for *múrdhan*. द्विपाद् *dvi-pád*, two-legged: here *pád* stands for *páda*. सुहृद् *su-hrid*, having a good heart, a friend. भक्षितभिक्षः *bhakṣita-bhikṣah*, one who has eaten his alms. नीलोञ्जलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्षिप् *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ a; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *ānguli*, finger, substitutes final अ a if it refers to wood; अंगुलं दारु *dvyāngulam dáru*, a piece of wood with two prongs\*. (Pāṇ. v. 4, 114.)

\* अंगुलिसदूशावयवं धान्यादिविष्टेपणकाण्डं, Prakriyā-Kaumudi.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhah*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अंतर् *antar* and वहिः *vahih*; अंतलोमः *antar-lomah*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस् *nasa*, if it stands at the end of a name; गोनसः *gonasah*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उनसः *unnasah*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, हुः *duh*, or सु *su*, हलि *hali*, furrow, and सक्षिप्त *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalah* or अहलिः *ahalihi*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधः *durmedhah*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मी *kalyāṇadharma*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sam*, becomes सुजून् *jūn*; प्रजूनः *prajñuḥ*. (Pāṇ. v. 4, 129). This is optional after उर्ध्वे *urdhva* (Pāṇ. v. 4, 130).
11. ऊपस् *údhas*, udder, becomes ऊधन् *údhan*; कुण्डोधी *kunḍodhnī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वन् *pushpadhanrā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jáyā*, wife, becomes जानि *jáni*; शुभजानिः *śubhajánih*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *páda*, foot, becomes पाद् *pád* after certain words; व्याघ्रपाद् *vyághrapád*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidati*. (Pāṇ. v. 4, 141-145.)
17. ककुद *kakuda*, hump, becomes ककुट् *kakud* after certain words and in certain senses; अजातककुट् *ajátakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyúdhorasakaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvámikā*, having many masters, from स्वामिन् *svámin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईि, like नदी *nadi*, and words in चूर्णि *ri*, add final क *ka*; बहुकुमारीकः *bahukumárīkah*, having many maidens; बहुभर्त्रीकः *bahubhartrikah*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumálakah* or बहुमालाकः *bahumálakah* or बहुमालः *bahumálah*. (Pāṇ. v. 4, 154.)

#### IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (*Avyayibhāva*) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishṇu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakṣiṇam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्तिं *yathā-shakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛiṇam* with the grass; सतृणमति *satṛiṇam atti*, he eats (everything) even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमृक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāṭ at Benares); प्रत्यग्ग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātman*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadi*, पौर्णमासी *paurṇamāsi*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

## APPENDIX I.

### DHÂTUPÂTHA OR LIST OF VERBS.

*Explanation of some of the Verbal Anubandhas or Indicatory Letters.*

ए a is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *uddâta*, acutely accented, and *anuddâta*, gravely accented, the former admitting, the latter rejecting the intermediate इ i.

ए a prohibits the use of the intermediate इ i in the formation of the Nishṭhâs (§ 333, D. 2), Pâñ. VII. 2, 16. Ex. फुलः *phullah* from निफला *niphala*.

इ i requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,<sup>10</sup>), Pâñ. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मन्थ् or मन्थ् *manth*, Pres. मन्थति *manthati*, Pass. मन्थते *mathyate*.

ई ir shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pâñ. III. 1, 57. Ex. अच्युत् *achyutat* or अच्योतीत् *achyotit* from च्युति॒र् *chyutir*.

ई i prohibits the use of the intermediate इ i in the formation of the Nishṭhâs (§ 333, D. 2), Pâñ. VII. 2, 14. Ex. उनः *unnah* from उंडी *undî*.

उ u renders the admission of the intermediate इ i optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pâñ. VII. 2, 56; and therefore inadmissible in the past participle (Pâñ. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शांत्वा *śāntvâ* from शम् *śamu*; but शांतः *śāntah*.

ऊ ū renders the admission of the intermediate इ i optional in the general tenses before all consonants but य y (§ 337, I. 2), Pâñ. VII. 2, 44; and therefore inadmissible in the past participle (Pâñ. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिद्धू *siddhû*; but सिद्धः *siddhah*.

ऋ ri prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372\*), Pâñ. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokri*.

**ग् li** shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम्लि *gamlī*.

**ग् e** forbids Vṛiddhi in the first aorist (§ 348\*), Pāṇ. VII. 2, 5. Ex. अमथीत् *ama-thít* from नथे *mathe*.

**ग् o** indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pāṇ. VIII. 2, 45. Ex. पिनः *pínah* from ओप्यायी *opyáyī*.

**ग् n** shows that the verb follows the Ātmanepada (Pāṇ. I. 3, 12).

**ग् m** shows that the verb follows both the Ātmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. I. 3, 72).

**ग् ni** shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुलः *phullah*, blown, from निफला *niphalā*.

**ग् m** shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

### Bhū Class (*Bhvādi, I Class*).

#### I. Parasmaipada Verbs.

##### 1. भू *bhū*, to be.

Parasmaipada : P. 1. भवानि *bhávámi*, 2. भवसि *bhávasi*, 3. भवति *bhávati*,

4. भवावः *bhávávah*, 5. भवयः *bhávathah*, 6. भवतः *bhávatah*, 7. भवामः *bhávámaḥ*,

8. भवय *bhávatha*, 9. भवंति *bhávanti*, I. 1. अभवं *ábhavam*, 2. अभवः *ábhavaḥ*,

3. अभवत् *ábhavat*, 4. अभवाव *ábhaváva*, 5. अभवतं *ábhavatam*, 6. अभवतां *ábhavatám*,

7. अभवाम *ábhaváma*, 8. अभवत *ábhavata*, 9. अभवन् *ábhavan*, O. 1. भवेयं *bháveyam*,

2. भवेः *bháveḥ*, 3. भवेत् *bhávet*, 4. भवेष *bháveva*, 5. भवेत् *bhávetam*, 6. भवेतां *bhávetám*,

7. भवेम *bhávema*, 8. भवेत् *bháveta*, 9. भवेयुः *bháveyuh*, I. 1. भवानि *bháváni*, 2. भव *bháva*,

3. भवतु *bhávatu*, 4. भवाव *bháváva*, 5. भवतं *bhávatam*, 6. भवतां *bhávatám*, 7. भवाम *bháváma*,

8. भवत *bhávata*, 9. भवतु *bhávantu* || Pf. 1. बभूव *babhúvat* (see p. 175),

2. बभूविष्य *babhúvitha*, 3. बभूष *babhúva*, 4. बभूविष्व *babhúvivá*, 5. बभूवषुः *babhúváthuh*,

6. बभूवतुः *babhúvátuh*, 7. बभूविम *babhúvimá*, 8. बभूव *babhúvá*, 9. बभूयुः *babhúvuh*,

II A. 1. अभूवं *ábhúvam* (see p. 188), 2. अभूः *ábhúh*, 3. अभूत् *ábhút*, 4. अभूव *ábhúva*,

5. अभूतं *ábhútam*, 6. अभूतां *ábhútam*, 7. अभूम *ábhúma*, 8. अभूत *ábhúta*, 9. अभूवन् *ábhúvan*,

F. 1. भविष्यानि *bhavishyámi*, 2. भविष्यसि *bhavishyási*, 3. भविष्यति *bhavishyáti*,

4. भविष्यावः *bhavishyávah*, 5. भविष्ययः *bhavishyáthah*, 6. भविष्यतः *bhavishyátaḥ*,

7. भविष्यामः *bhavishyámah*, 8. भविष्यय *bhavishyátha*, 9. भविष्यति *bhavishyánti*,

C. 1. अभविष्यं *ábhavishyam*, 2. अभविष्य *ábhavishyah*, 3. अभविष्यत् *ábhavishyat*,

4. अभविष्याव *ábhavishyáva*, 5. अभविष्यतं *ábhavishyatam*, 6. अभविष्यतां *ábhavishyatám*,

7. अभविष्याम *ábhavishyáma*, 8. अभविष्यत *ábhavishyata*, 9. अभविष्यन् *ábhavishyan*,

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been बुभाव *bubháva*.

P. F. 1. भवितासि *bhavításma*, 2. भवितासि *bhavításī*, 3. भविता *bhavítā*, 4. भवितासः *bhavításvaḥ*, 5. भवितास्यः *bhavítássthah*, 6. भवितारौ *bhavítárau*, 7. भवितासः *bhavításmaḥ*, 8. भवितास्य *bhavítástha*, 9. भवितारः *bhavítárah*, B. 1. भूयासं *bhúyásam*, 2. भूयः *bhúyāḥ*, 3. भूयात् *bhúyát*, 4. भूयास् *bhúyásva*, 5. भूयासं *bhúyásṭam*, 6. भूयास्तां *bhúyásṭam*, 7. भूयास् *bhúyásma*, 8. भूयास् *bhúyásṭa*, 9. भूयासुः *bhúyásuh* || Part. Pres. भवन् *bhávan*, Perf. बभूवान् *babhuván*, Fut. भविष्यन् *bhavishyán*, Ger. भूत्वा *bhútvā* or °भूय -*bhúya*, Adj. भवितास्यः *bhavításyah*, भवनीयः *bhavanīyah*, भव्यः *bhávyah* (§ 456).

Ātmanepada\* : P. 1. भवे *bháve*, 2. भवसे *bhávase*, 3. भवते *bhávate*, 4. भवावहे *bhávávahē*, 5. भवेषे *bhávethe*, 6. भवते *bhávete*, 7. भवामहे *bhávámahe*, 8. भवधे *bhávadhe*, 9. भवते *bhávante*, I. 1. ज्ञभवे *ábhave*, 2. ज्ञभवथाः *ábhavathāḥ*, 3. ज्ञभवत *ábhavata*, 4. ज्ञभवावहि *ábhavávahī*, 5. ज्ञभवेषां *ábhavethám*, 6. ज्ञभवतां *ábhavetdm*, 7. ज्ञभवामहि *ábhavámahi*, 8. ज्ञभवधं *ábhavadhvam*, 9. ज्ञभवंत *ábhavanta*, O. 1. भवेय *bháveya*, 2. भवेषाः *bhávetāḥ*, 3. भवेत *bháveta*, 4. भवेवहि *bhávevahī*, 5. भवेषापां *bháveyáthám*, 6. भवेयातं *bháveyátam*, 7. भवेमहि *bhávemahi*, 8. भवेधं *bhávedhvam*, 9. भवेत् *bháveran*, I. 1. भवै *bhávai*, 2. भवस् *bhávasva*, 3. भवतां *bhávatám*, 4. भवावहै *bhávávahai*, 5. भवेषां *bhávetám*, 6. भवतां *bhávetdm*, 7. भवामहै *bhávámahai*, 8. भवधं *bhávadhvam*, 9. भवतांति *bhávantám* || Pf. 1. बभूवे *babhuvé* (see note †, page 245), 2. बभूविषे *babhuvishé*, 3. बभूवे *babhuvé*, 4. बभूविषहे *babhuviváhe*, 5. बभूविषे *babhu-*  
वाहे, 6. बभूवते *babhuváte*, 7. बभूविषमे *babhuvímáhe*, 8. बभूविषे or °दु *babhuvidhvé* or  
-dhvē (see § 105), 9. बभूविरे *babhuviré*, I A. 1. ज्ञभविषि *ábhavishi*, 2. ज्ञभविषाः *ábhavishihāḥ*, 3. ज्ञभविषहि *ábhavishvahī*, 4. ज्ञभविष्यहि *ábhavishvahī*, 5. ज्ञभविषापां *ábhavisháthám*, 6. ज्ञभविषतां *ábhavishátam*, 7. ज्ञभविष्यहि *ábhavishmahi*, 8. ज्ञभविष्धं or °दु  
-*ábhavidhvam* or -*dhvam*, 9. ज्ञभविषत *ábhavishata*, F. भविष्ये *bhavishyé* &c., C. ज्ञभविषे *ábhavishye* &c., P. F. 1. भविताहे *bhavítáhe*, 2. भवितासे *bhavításe*, 3. भविता *bhavítā*, 4. भवितास्वहे *bhavításvahē*, 5. भवितास्यापे *bhavítássthē*, 6. भवितारौ *bhavítárau*, 7. भवितास्महे *bhavításmahe*, 8. भवितास्येहे *bhavítádhvē*, 9. भवितारः *bhavítárah*, B. 1. भविषीय *bhavishyá*, 2. भविषीष्टाः *bhavishíshṭāḥ*, 3. भविषीष्ट *bhavishíshṭā*, 4. भविषीष्टहि *bhavishíshváhi*, 5. भविषीयास्यां *bhavishíshyásthám*, 6. भविषीयास्तां *bhavishíshyádstam*, 7. भविषीष्टमहि *bhavishíshmáhi*, 8. भविषीष्टं or °दु *bhavishíshdhvám* or -*dhvám*, 9. भविषीरन् *bhavishíshráñ* || Part. Pres. भवमानः *bhávamánah*, Perf. बभूवानः *babhuvánāḥ*, Fut. भविष्यमाणः *bhavishyámánaḥ*.

Passive : P. 1. भूये *bhúyé*†, 2. भूयसे *bhúyáse*, 3. भूयते *bhúyáte*, 4. भूयावहे *bhúyávahē*, 5. भूयेषे *bhúyéthe*, 6. भूयते *bhúyéte*, 7. भूयामहे *bhúyámahe*, 8. भूयधे *bhúyádhvē*, 9. भूयते *bhúyánte*, I. ज्ञभूये *ábhúye* &c., O. भूयेय *bhúyéya* &c., I. भूये *bhúyaí* &c. ||

\* भू *bhú* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhú* with अनु *anu* means to perceive, and may yield a passive.

Pf. बूझे *babhūvē* &c., like Ātmanepada, I A. १. अभविषि or अभाविषि *ābhāvishi*, २. अभविष्टः or अभाविष्टः *ābhāvishṭihāḥ*, ३. अभवि *ābhāvi*, ४. अभविष्टहि *ābhāvishvahī* &c., like Ātmanepada, F. भविष्ये or भाविष्ये *bhāvishyé* &c., C. अभविष्ये or अभाविष्ये *ābhāvishyē* &c., P. F. भविताहे or भाविताहे *bhāvitādhe* &c., B. भविषीय or भाविषीय *bhāvishiyá* &c. ॥ Part. Pres. भूयमानः *bhāvayámānah*, Fut. भविष्यमाणः *bhāvishyá-mānah*, Past भूतः *bhātāh*.

Causative, Parasmaipada : P. भावयामि *bhāvayādmi*, I. अभावयं *ābhāvayam*, O. भावयेयं *bhāvayeyam*, I. भावयनि *bhāvayāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. अबीभवं *ābibhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभावयिष्यं *ābhāvayi-shyam*, P. F. भावयितास्मि *bhāvayitásmy*, B. भाव्यासं *bhāvýásam*.

Causative, Ātmanepada : P. भावये *bhāvāye*, I. अभावये *ābhāvaye*, O. भावयेय *bhāvāyeya*, I. भावयै *bhāvāyai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. अबीभवे *ābibhave*, F. भावयिष्ये *bhāvayishyé*, C. अभावयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitādhe*, B. भावयिषीय *bhāvayishiyá*.

Causative, Passive : P. भाव्ये *bhāvye*, I. अभाव्ये *ābhāvye*, O. भाव्येय *bhāvýeya*, I. भाव्यै *bhāvyaí* ॥ Pf. भावयांचक्रे, °बूझे, °जासे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. अभावयिषि *ābhāvayishi* or अभाविषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyé* or भाविष्ये *bhāvishyé*, C. अभावयिष्ये *ābhāvayishyē* or अभाविष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitādhe* or भाविताहे *bhāvitādhe*, B. भावगिषीय *bhāvayishiyá* or भाविषीय *bhāvishiyá*.

Desiderative, Parasmaipada : P. चुभूषामि *bubhúshámi*, I. अचुभूषं *ābubhúsham*, O. चुभूषेयं *bubhúshayam*, I. चुभूषाणि *bubhúsháni* ॥ Pf. चुभूषांचकार *bubhúsháñchakára*, I A. अचुभूषिषं *ābubhúshisham*, F. चुभूषिष्यामि *bubhúshishyámi*, C. अचुभूषिष्यं *ābubhúshishyam*, P. F. चुभूषितास्मि *bubhúshitásmy*, B. चुभूष्यासं *bubhúshyásam*.

Desiderative, Ātmanepada : P. चुभूषे *bubhúshe*, I. अचुभूषे *ābubhúshe*, O. चुभूषेय *bubhúshayea*, I. चुभूषै *bubhúshai* ॥ Pf. चुभूषांचक्रे *bubhúsháñchakre*, I A. १. अचुभूषिषि *ābubhúshishi*, २. अचुभूषिष्टः *ābubhúshishihāḥ*, ३. अचुभूषिष्ट *ābubhúshishṭa*, F. चुभूषिष्ये *bubhúshishyé*, C. अचुभूषिष्ये *ābubhúshishyē*, P. F. चुभूषिताहे *bubhúshitādhe*, B. चुभूषिषीय *bubhúshishiyá*.

Desiderative, Passive : P. चुभूषे *bubhúshyé*, I. अचुभूषे *ābubhúshye*, O. चुभूषेय *bubhúshyéya*, I. चुभूषै *bubhúshyai* ॥ Pf. चुभूषांचक्रे *bubhúsháñchakre*, I A. १. अचुभूषिषि *ābubhúshishi*, २. अचुभूषिष्टः *ābubhúshishihāḥ*, ३. अचुभूषिष्ट *ābubhúshishṭi* (see § 406), F. चुभूषिष्ये *bubhúshishyé*, C. अचुभूषिष्ये *ābubhúshishyē*, P. F. चुभूषिताहे *bubhúshitādhe*, B. चुभूषिषीय *bubhúshishiyá*.

Intensive, Ātmanepada : P. १. चोभूषे *bobhúyé*, २. चोभूषसे *bobhúyáse*, ३. चोभूषते *bobhúyáte*, ४. चोभूषाष्टे *bobhúyávahe*, ५. चोभूषेषे *bobhúyéthe*, ६. चोभूषेते *bobhúyéte*, ७. चोभूषास्ते *bobhúyámahe*, ८. चोभूषध्वे *bobhúyádhve*, ९. चोभूषयते *bobhúyánte*, I. १. अचोभूषे *ābobhúyé*, २. अचोभूषाष्टा *ābobhúyathāḥ*, ३. अचोभूषत *ābobhúyata*, ४. अचोभूषावहि *ābo-bhúyávahi*, ५. अचोभूषेष्टां *ābobhúyethám*, ६. अचोभूषेतां *ābobhúyetám*, ७. अचोभूषास्ति *ābobhúyámahi*, ८. अचोभूषयत्वं *ābobhúyadhvam*, ९. अचोभूषयत *ābobhúyanta*, O. चोभूषेय

*bobhúyéya &c.*, I. 1. ओभूयै *bobhúyaí*, 2. ओभूयस्त *bobhúyásva*, 3. ओभूयतां *bobhúyátám*, 4. ओभूयावै *bobhúyávrahai*, 5. ओभूयेतां *bobhúyéthám*, 6. ओभूयेतां *bobhúyétám*, 7. ओभूयामै *bobhúyámahai*, 8. ओभूयधं *bobhúyádhvam*, 9. ओभूयतां *bobhúyántám* ॥ Pf. ओभूयांचक्रे *bobhúyáinchakre*, I A. 1. अबोभूयिषि *ábobhúyishi*, 2. अबोभूयिष्टः *ábobhúyishih*, 3. अबोभूयिष्ठ *ábobhúyishih*, 4. अबोभूयिष्वि *ábobhúyishvahi*, 5. अबोभूयिषाणं *ábobhúyishdátm*, 6. अबोभूयिषातां *ábobhúyishátám*, 7. अबोभूयिष्महि *ábobhúyishmahi*, 8. अबोभूयिष्वं or °दुं *ábobhúyidhvam* or *-dhvam*, 9. अबोभूयिष्त *ábobhúyishata*, F. ओभूयिष्ये *bobhúyishyé*, C. अबोभूयिष्ये *ábobhúyishye*, P. F. ओभूयिष्याहे *bobhúyitdhe*, B. ओभूयिष्यीय *bobhúyishiyá*.

Intensive, Parasmaipada : P. I. ओभोमि *bóbhomi* or ओभवीमि *bólhavími*, 2. ओभोषि *bóbhoshi* or ओभवीषि *bólhavíshi*, 3. ओभोति *bóbhoti* or ओभवीति *bólhavítí*, 4. ओभूवः *bobhúváh*, 5. ओभूयः *bobhútháh*, 6. ओभूतः *bobhúltáh*, 7. ओभूमः *bobhúlmáh*, 8. ओभूय *bobhúthá*, 9. ओभूवति *bóbhuvati*, I. 1. अबोभवं *ábobhavam*, 2. अबोभोः *ábobhoḥ* or अबोभवीः *abobhavih*, 3. अबोभोत् *ábobhot* or अबोभवोत् *ábobhavít*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhúltam*, 6. अबोभूतां *ábobhúltám*, 7. अबोभूम *ábobhúlma*, 8. अबोभूत *ábobhúltá*, 9. अबोभवुः *ábobhavuh*, O. ओभूयां *bobhúyám*, I. 1. ओभवानि *bóbhaváni*, 2. ओभूहि *bobhúhí*, 3. ओभोतु *bóbhotu* or ओभवीतु *bólhavítu*, 4. ओभवाव *bólhaváva*, 5. ओभूतं *bobhúltám*, 6. ओभूतां *bobhúltám*, 7. ओभवाम *bóbhaváma*, 8. ओभूत *bobhúltá*, 9. ओभूवतु *bóbhuvatu* ॥ Pf. I. ओभवांचकार *bobhaváinchakára*, 4. ओभवांचकृव *bobhaváinchakriva*, 7. ओभवांचकृम *bobhaváinchakrima*; also I. ओभवाव *bobháva* or ओभूव *bobhúva*, 2. ओभूविष *bobhúvitha*, 3. ओभाव *bobháva* or ओभूव *bobhúva*, 4. ओभूविष *bobhúlivá\**, 5. ओभूवयुः *bobhúváthuh*, 6. ओभूवतुः *bobhúvátuh*, 7. ओभूविम *bobhúvimá*, 8. ओभूव *bobhúlvá*, 9. ओभूवुः *bobhúlvuh*, II A. 1. अबोभूवं *ábobhúlvam*, 2. अबोभूः *ábobhúlh* or अबोभूवीः *abobhúvih*, 3. अबोभूत् *ábobhúlt* or अबोभूवीत् *ábobhúlvít*, 4. अबोभूव *ábobhúva*, 5. अबोभूतं *ábobhúltam*, 6. अबोभूतां *ábobhúltám*, 7. अबोभूम *ábobhúlma*, 8. अबोभूत *ábobhúltá*, 9. अबोभवुः *ábobhúlvuh* (not अबोभूवन् *ábobhúlvan*), I A. 1.† अबोभविष्टं *ábobhávisham*, 4. अबोभविष्वा *ábobhávishva*, 7. अबोभविष्म *ábolhávishma*, F. ओभविष्यामि *bobhavishyámi*, C. अबोभविष्यं *ábobhavishyam*, P. F. ओभवितास्मि *bobhavításmi*, B. ओभूयासं *bobhúlyásam*.

Note—Grammarians who allow the intensive without या to form an Ātmanepada, give the following forms : Pres. ओभूते *bobhúté*, Impf. अबोभूत *ábobhúta*, Opt. ओभूवीत *bólhuvíta*, Imp. ओभूतां *bobhúltám*, Per. Perf. ओभवांचक्रे *bobhaváinchakre*, Aor. अबोभविष्ठ *ábobhavishṭa*, Fut. ओभविष्यते *bobhavishyáte*, Cond. अबोभविष्यत *ábobhavishyata*, Per. Fut. ओभविता *bobhavítá*, Ben. ओभविष्टीष्ट *bobhavishṭishṭá*. (See Colebrooke, p. 194.)

\* The form ओभूविष *bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ति:.)

The Anubandha ई shows that the participle in तः *tah* takes no intermediate इ i.

P. चेतति, I. अचेतत्, O. चेतेत्, I. चेततु ॥ Pf. I. चिचेत्, 2. चिचेतिष्य, 3. चिचेत्, 4. चिचितिष्य,  
5. चिचितपुः; 6. चिचिततुः; 7. चिचितिम्, 8. चिचित्, 9. चिचितुः; I A. I. अचेतिष्य, 2. अचेतीः;  
3. अचेतीत्, 4. अचेतिष्य, 5. अचेतिष्ट, 6. अचेतिष्टां, 7. अचेतिष्म्, 8. अचेतिष्ठ, 9. अचेतिष्पुः;  
F. चेतिष्पति, C. अचेतिष्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चित्तः, चिचित्वान्, Ger. चेतित्वा or चित्तित्वा, °चित्य, Adj. चेतित्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus.  
चेतयति, Aor. अचीचित्ता, Des. चिचेतिष्पति or चिचितिष्पति, Int. चेचित्यते, चेचेत्ति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha ई shows that the verb may take the first and second aorist.

P. चोतति, I. अच्योतत्, O. चोतेत्, I. चोततु ॥ Pf. I. चुच्योत्, 2. चुच्योतिष्य, 4. चुच्युतिष्य,  
I A. I. अच्योतिष्य, 2. अच्योतीः; 3. अच्योतीत्, 9. अच्योतिष्पुः; or II A. I. अच्युतं, 2. अच्युतः;  
3. अच्युतत्, 9. अच्युतन्, F. अतिष्पति, C. अच्योतिष्यत्, P. F. अतिता, B. च्युत्यात् ॥ Pt.  
च्युतिः; or चोतिः, चुच्युत्वान्, Ger. चोतित्वा or च्युतित्वा, Adj. चोतित्यः ॥ Pass. च्युत्यते,  
Caus. चोतयति, Aor. अच्युतत्, Des. चुच्योतिष्पति or चुच्युतिष्पति, Int. चोच्युत्यते, चोच्योत्स्ति.

4. श्युत् *shyut*, to flow, (श्युतिर्.)

P. अश्योतति, I. अअश्योतत्, O. अश्योतेत्, I. अश्योततु ॥ Pf. I. चुश्योत्, 9. चुश्युतुः; I A. I. अश्योतिष्य,  
2. अश्योतीः; or II A. I. अश्युतं, F. अश्योतिष्पति, C. अश्योतिष्यत्, P. F. अश्योतिता, B.  
च्युत्यात् &c.

Note—This verb is sometimes written श्युत्.

5. मंथ *manth*, to shake.

P. मंथति ॥ Pf. I. ममंथ, 2. ममंथिष्य, 3. ममंथ, 7. ममंथिम्, 8. ममंथयुः (Pāṇ. I. 2, 5) or, less  
correctly, ममथयुः (§ 328, 4), I A. समंथीत्, F. मंथिष्पति, P. F. मंथिता, B. मम्यात्  
(§ 345, <sup>10</sup>) ॥ Pt. मणितः, ममणान् or मेणिवान् (cf. § 395, note), Ger. मंथित्वा or मणित्वा  
(Pāṇ. I. 2, 23; § 428), °मण्य, Adj. मंथित्यः, मंथनीयः, मंथ्यः ॥ Pass. मण्यते, Caus. मंथयति,  
Des. मिमंथिष्पति, Int. मामण्यते, मामंहि or मामंथीति, Impf. 3. अमामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, निति) terminations (Pāṇ. VI. 4, 24); but not roots written with Anubandha ई. The terminations  
of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending  
in double consonants (Pāṇ. I. 2, 5). According to some, however, the weakening is allowed  
even after double consonants : केचिदिति । प्रबोधोदयवृक्षिकारादयः । तथा च प्रबोधोदयवृक्षावृक्षः ।  
संयोगाल्पित् किङ्कृ । ररज्ञुः ररज्ञरिति ॥ Roots, however, which thus drop the penultimate  
nasal in the perfect, need not take ई instead of reduplication : न्तोषिनो नेति केचित् ममण्युः ।  
Prakriyā-Kaumudi, p. 7 b.

Native grammarians admit a verb मणति (*mathe*), and another मण्नाति, which supply a  
variety of verbal derivatives.

6. कुण्ठ *kunth*, to strike, (कुण्ठि.)

Roots marked in the Dhātupāṭha by technical final ई keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुण्ठति, I. अकुण्ठत्, O. कुण्ठेत्, I. कुण्ठतु ॥ Pf. I. चुकुण्ठ, 2. चुकुण्ठिष्य, 9. चुकुण्धयुः; I A.

अकुंथीत्, ९. अकुंयिषुः, F. कुंयिष्यति, P. F. कुंयिता, B. कुंयात्, (प्रनिकुंश्यात्, § 99, not with lingual श्, as Carey gives it) ॥ Pt. कुंयितः, चुकुंयान्, Ger. कुंयिता, °कुंय, Adj. कुंयित्यः ॥ Pass. कुंयते, Caus. कुंययति, Des. चुकुंयिष्यति, Int. चोकुंयते, चोकुंति.

7. सिध् *sidh*, to go (षिध्), and सिध् *sidh*, to command (षिध्).

P. सेधति (निसेधति \*), I. असेधत् ॥ Pf. १. सिषेध, २. सिषेधिष, ९. सिषिषुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ज् (षिध्), and hence the intermediate इ may be omitted. Thus Pf. २. सिषेधिष or सिषेद्ध, ४. सिषिधिष or सिषिध्व &c., F. सेधिष्यति or सेह्यति, P. F. सेधिता or सेड्ता, I A. असेधीत् (as before), or १. असैसं, २. असैत्सीः, ३. असैत्सीत्, ४. असैस्ख, ५. असैद्ध, ६. असैद्धां, ७. असैत्सम्, ८. असैद्ध, ९. असैत्सुः ॥ Pt. सिद्धः, Ger. सेधिता or सिद्धा, °सिध्, Adj. सेधित्यः or सेह्यत्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिष्यति or सिषित्सति (§ 103), Int. सेपिष्यते, सेपेद्धि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. १. अखाद् (ā), २. अखदिष, ३. अखाद, ४. अखदिष्व, ५. अखदयुः, ६. अखदतुः, ७. अखदिम्, ८. अखद, ९. अखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, अखद्वान्, Ger. खदित्वा, °खद्य, Adj. खदित्यः ॥ Pass. खद्यते, Caus. खदयति, Des. चिखदिष्यति, Int. चाखद्यते, चाखद्यति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रणगदत्), O. गदेत्, I. गदतु ॥ Pf. १. जगाद् (ā), २. जगदिष, ९. जगतुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिष्यति, Int. जागद्यते, जागद्यति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. १. रराद् (ā), २. रेदिष, ९. रेटुः, I A. अरादीत् or अरदीत् (ā), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. १. ननाद् (ā), २. नेदिष, ९. नेटुः, I A. अनादीत् or अनदीत् (ā).

12. आर्द् *ard*, to go, to ask, to pain.

P. आर्दति, I. आर्दत् ॥ Pf. १. आनर्दे, २. आनर्दिष, ९. आनर्दुः, I A. आर्दीत्, F. आर्दिष्यति ॥ Pt. आर्दितः, not आर्दैः; see also p. 166 ॥ Caus. आर्दयति, आर्दिदत्, Des. आर्दिदिष्यति.

13. इंद् *ind*, to govern, (इंदि.)

P. इंदति, I. इंदत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदांचकार (§ 325) or इंदामास or इंदांबूष,

\* The change of श् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha ज् is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ् is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ् belong properly only to सिध् to command. This verb *must* change its initial श् after prepositions; निषेधति.

IA. १. इंदिषं, २. इंदीः, F. इंदिष्टि, C. इंदिष्टत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः; Perf. इंदंचकृवान् or चभूवान् or आसिवान्, Perf. Pass. इंदंचक्राणः or चभूवानः or आसानः.

14. निंद nind, to blame, (शिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्टि, P. F. निंदिता, B. निंद्यात्.

15. निक्ष niksh, to kiss, (शिक्ष.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्टि, P. F. निक्षिता, B. निक्ष्यात्.

16. उख ukh, to go.

P. औखति (प्रोखति, § 43), I. औखत् ॥ Pf. १. उबोख (§ 314), २. उबोखिष्य, ३. उबोख, ७. जखिम, I A. औखीत्, F. औखिष्टि, C. औखिष्यत्, P. F. औखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. औखयति, Des. औखिखिष्यति.

17. अंच añch, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु añchu allows the option of intermediate इ i in the gerund, अंचित्ता añchitrā or अक्त्रा aktrā, and its nasal remains, except before weakening forms (see manth, No. 5); but the Anubandha इ i of अचि achī requires the nasal throughout (Dhātuपाठा 7, 6). .

P. अंचिति ॥ Pf. १. आनंच (§ 313), ९. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्टि, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345, 10.

Pass. अच्यते and अच्यते, Caus. अंचयति, Des. अंचिचिपति.

Distinguish between अंचितः worshipped, Ger. अंचित्ता having worshipped, and अक्तः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आंक्ष āñchh, to stretch, (आङ्ख.)

P. आंक्षति ॥ Pf. आनंक्ष or आंक्ष (§ 313), I A. आंक्षीत्, F. आंक्षिष्टि ॥ Caus. आंक्षयति, Des. आंचिचिपति.

19. मुच् mruch, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्तः, Perf. मुमुच्यान्, Ger. मुचित्ता, मोचित्ता (Pāṇ. I. 2, 26), or मुक्ता.

20. हुर्छ hurchh, to be crooked, (हुर्छा.)

P. हुर्छति (§ 143) ॥ Pf. नुहूर्छे, I A. अहूर्छीत् ॥ Pt. हुर्छितः or हूर्णः (§ 431, 2).

21. वज् vaj, to go.

• P. वजति ॥ Pf. १. ववाज (ā), २. ववनिष्य (§ 328), I A. अवजीत् or अवाजीत्, F. वनिष्टि.

22. व्रज् vraj, to go.

P. व्रजति ॥ Pf. १. ववाज (ā), २. ववनिष्य, I A. अवाजीत् (§ 348\*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिष्टि, Int. वावन्यते, वाव्रक्षि.

23. अज् *aj*, to go, to throw.

P. अज्जति, I. आज्जत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except ष (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेष or विविष्य (§ 335, 3), [आज्जिष्], 3. विवाय, 4. विविष्य (§ 334), [आज्जिष्], 5. विव्युः, 6. विव्यतुः, 7. विविष्म [आज्जिम्], 8. विव्य, 9. विव्युः; I A. अवैषीत् [आज्जीत्], 9. अवैयुः; F. वेष्यति (§ 332, 3), C. अवेष्यत्, P. F. वेता, B. वीयात् [F. अज्जिष्यति, C. आज्जिष्यत्, P. F. अज्जिता] ॥ Pt. वीतः [अज्जितः], Perf. विवीचान् [आज्जिवान्], Ger. वीत्वा [अज्जित्वा], °वीय, Adj. वेत्यः [अज्जित्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवोषति [अज्जिज्यति], Int. वेषीयते (वेषीति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (ā), 2. चिक्षेष or चिक्षयिष्य, 9. चिक्षियुः; I A. अक्षैषीत्, F. अक्षेष्यति, B. अक्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीयः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीष्यति, Int. अक्षीयते, अक्षेति. The Caus. क्षपयति belongs to क्षे (§ 462, II. 23)\*.

25. कट् *kat*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चक्राट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्)

The verbs गुप् *gup*, to guard, धूप् *dhūp*, to warm, विल् *richh*, to go, परा *pan*, to traffic, एन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगौप्तां, F. गोपायिष्यति, गोपिष्यति, or गोप्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपायात् or गुप्तात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायित्यः, गोपित्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्तति, जुगुपिष्यति, जुगोपिष्यति, or जुगोपायिष्यति, Int. जोगुप्तते, जोगोप्ति.

27. धूप् *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिष्य (§ 335, 3), 3. तताप, I A. 1. अताप्तं, 2. अताप्तीः, 3. अताप्तीत्, 6. अताप्तां (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्तः;

\* The causative cannot have short a, and though both Westergaard and Boehltingk-Roth give the short a, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेषिवान्, Ger. तमा, Adj. तप्यः; तप्यः (short, because it ends in प, § 456, 6) ||  
Pass. तप्यते, Caus. तापयति, Des. तितप्यति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप्य takes the ऐत्मनेपद (Pāṇ. I. 3, 27); उत्पत्ते, वित्तपते it shines. It has an active sense in the passive (i. e. Div ऐत्म.), if it refers to तप्यः austere devotion; तप्यते तप्स्यापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतमः; अन्ववातम् पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

### 29. चम् *cham*, to eat, (चमु)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् *cham*, if preceded by आ *a*, to rinse, आचामति आचामति; छिव् *sh̄hiv*, to spit, छीवति श्विवति (see No. 35); क्रम् *kram*, to stride, क्रामति क्रामति (see No. 30); खल् *klam*, to tire, ख्लामति *klāmati*. गुह् *guh*, to hide, गृहति *gūhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति, but after the prep. आ, आचामति || Pf. I. चचाम (*ā*), 2. चेमिय &c., I A. अचमीत् (§ 348\*) || Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. 1, 126) || Caus. चामयति (§ 462).

### 30. क्रम् *kram*, to stride, (क्रमु)

क्रमु *kram*, to stride, भाग् *bhrás*, to shine, भ्लाग् *bhlás*, to shine, भ्रम् *bhram*, to roam, खल् *klam*, to fail, त्रसी *tras*, to tremble, तुर् *truṭ*, to cut, लप् *lash*, 'o d sire, may take य *ya* in the special tenses. Hence भ्राम्यति *bhrāmyati* or भ्रमति *bhrāmati*. (Pāṇ. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् || Pf. चक्राम, I A. अक्रमीत् (§ 348\*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ||

क्रम् lengthens its vowel in the general tenses (*sit*) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the ऐत्म.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रांतः, Perf. चक्रावान्, Ger. क्रांत्वा (*ā*) or क्रमित्वा (§ 429), Adj. क्रमित्यः || Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. विक्रमिष्यति or विक्रंस्यते, Int. चंक्रम्यते, चंक्रिति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sām verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, श्यान् is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु श्यन्यपि दीर्घैः क्राम्यतीति। The Sārasvatī decides for क्राम्यति, giving the general rule (II. I. 145) शमादीनां दीर्घैः भवति यकारे पेरे। and enumerating as शमादि, शम्दम् श्रम् धृम् क्रम् मद्. But क्रम् is not a Sāmādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhātūrūpadarśa gives क्रम्यति, Rājārāmāsāstrī supports क्राम्यति.

### 31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute चक् *chchha* for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. अयच्छत् || Pf. I. ययाम (*ā*), 2. ययंथ or येमिय, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् || Pt. यतः, येमिवान्, Ger. यत्वा, °यम्य or °यत्व, Adj.

यंत्यः, यम्यः (नियम्यः) || Pass. यम्यते, Caus. यमयति (*ā*), (§ 461), II A. ज्योयमत्, Des. वियंसति, Int. यंयम्यते or यंयति.

Note—यम् may be used in the Ātm. with the prep. आ, if it is either intransitive, आयच्छते तसः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते द्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायस्त् Rāma married Sītā: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

### 32. नम् *nam*, to bow, (गम्.)

P. नमति || Pf. 1. ननाम (*ā*), 2. ननंय or नेमिष, 9. नेमुः, I A. जनंसीत् (§ 359), F. नंसति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Ātmanepada. (Pāṇ. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

### 33. गम् *gam*, to go, (गम्.)

P. गच्छति || Pf. 1. जगाम (*ā*), 2. जगमिष or जगंय, 3. जगाम, 4. जगिष्य (§ 328, 3), 5. जगम्युः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् || Pt. गतः, Perf. जगिष्वान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्, Adj. गंतव्यः, गम्यः || Pass. गम्यते, Caus. गमयति, Aor. जग्नीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Ātm., if intransitive. The Caus. too, with the prep. आ, may follow the Ātm., if it means to have patience; आगमयत् तावत् wait a little. In the Ātm. the final म् may be dropped in the Aor. and Ben.; समगत् or समगंस्, संगसीष् or संगंसीष्. (See § 355.)

### 34. फल् *phal*, to burst, (निफला.)

P. फलति || Pf. 1. पफाल (*ā*), 2. फेलिष (§ 336, II. 2), 3. पफाल, 4. फेलिष, I A. जफालीत् (§ 348\*), F. फलिष्यति || Pt. फुलः (Pāṇ. VIII. 2, 55), Ger. फलित्वा || Pass. फल्यते, Caus. फालयति, Aor. जपीफलत्, Des. पिफलिष्यति, Int. पंफुल्यते, पंफुलिष. (Pāṇ. VII. 4, 87–89.)

### 35. हिव *shl̥hiv*, to spit, (षितु.)

P. हीवति || Pf. हिष्वेव or हिष्वेव, I A. जहेवीत्, F. षेविष्यति || Pt. ह्वयूः || Pass. ह्वीव्यते (§ 143), Caus. हेवयति, Des. हिष्वीविष्यति or हुष्वूष्यति (Pāṇ. VII. 2, 49), Int. तेहीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

### 36. जि *ji*, to excel.

P. जयति || Pf. 1. जिगाय (*ā*), 2. जिगेय or जिगिष्य, 3. जिगाय, 4. जिगिष्य, 5. जिग्युः, 6. जिग्युः, 7. जिगियम्, 8. जिग्य, 9. जिग्युः, I A. जज्जीवीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् || Pt. जितः, Perf. जिगिष्वान्, Ger. जित्वा, Adj. जतव्यः, जयनीयः, जेयः, and ज्ययः (§ 456, 2), जित्यः only with हलिः (Pāṇ. III. 1, 117) || Pass. जीयते, Aor. जज्जीयि, Caus. जापयति, Aor. जज्जीजपत्, Des. जिगोवति, Int. जेजीयते, जेनेति. It follows the Ātmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनाति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasārana. ज्या forms its reduplicated perfect जिज्यौ.

### 37. अक्ष् aksh, to obtain, (अष्ट्)

अद् aksh follows also the Su class, अस्तपेति akshnoti &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिण or आनष, 3. आनक्ष, 4. आनक्षिव or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष्य, 8. आनक्ष, 9. आनक्षुः; I A. 1. आक्षिवं or आक्षं, 2. आक्षीत्, 3. आक्षित्, 4. आक्षिष्व or आक्ष, 5. आक्षिष्वं or आक्षं, 6. आक्षिष्वां or आक्षां, 7. आक्षिष्म or आक्ष्य, 8. आक्षिष्ट or आष, 9. आक्षिष्युः or आक्षुः; F. अक्षिष्यति or अक्षयति, P. F. अक्षिता or आषा ॥ Pt. आषः, Ger. आषा or अक्षिता ॥ Pass. अक्षयते, Caus. अक्षयति, Aor. आचक्षयत्, Des. आचक्षिष्यति (§ 476).

तष्ठ्, to hew, follows अक्ष् throughout, also in the optional forms of the Su class.

### 38. कृप् kṛish, to drag along, to furrow.

P. कर्पेति ॥ Pf. 1. चकर्पे, 2. चकर्पिष्य, 3. चकर्पे, 4. चकृपिव (§ 335, 3), I A. 1. अकार्पे, 2. अकार्पीत्, 3. अकार्पीत्, 4. अकार्प्य, 5. अकार्पे, 6. अकार्पीत्, 7. अकार्प्य, 8. अकार्पे, 9. अकार्पुः; or अकार्पं &c., or I A. 4. अकृपं &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृप्ति,	2. अकृप्ताः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृप्ताः,	3. अकृष्टत,
I A. 2. 4. अकृप्तहि,	5. अकृप्तार्था,	6. अकृप्ताता॑,
I A. 4. 4. अकृप्तावहि,	5. id.	6. id.
I A. 2. 7. अकृप्तमहि,	8. अकृदुः,	9. अकृष्टत,
I A. 4. 7. अकृप्तामहि,	8. अकृप्तव्यं,	9. अकृष्टत.

F. क्रक्षयति or कर्पेति, P. F. क्रषा or कर्षे ॥ Pt. कृषः, Ger. कृष्टा ॥ Pass. कृष्टते, Caus. कर्पेयति, Aor. अचकर्पत् or अचीकृपत्, Des. चिकृप्ताति, Int. चरीकृष्टते, चरीकृष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vṛiddhi of कृ, viz. र् and ए, instead of अर् and आर्, take place necessarily in सृज्, to emit, and दृश्, to see (Pāṇ. VI. 1, 58); सष्टा, द्रष्टा, अघाष्टीत्, and अद्राष्टीत्: optionally in verbs with penultimate कृ, which reject intermediate इ (Pāṇ. VI. 1, 59); तृप् to rejoice, त्रष्टा or त्रैष्टा, Aor. अताप्सीत्, अताप्सीत् or अतृपत्.

### 39. रुप् rup, to kill.

P. रोपति ॥ Pf. 1. हरोप, 2. हरोपिष्य, 9. हरुपुः; I A. अरोपीत्, F. रोपिष्यति, P. F. रोषा or रोपिता (§ 337, II. 1).

### 40. उष् ush, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. ओषांचकार or उवोष (§ 326), 2. उवोपिष्य, 3. उषोष, 4. ऊषिव &c., I A. औषीत्, F. ओषिष्यति, P. F. ऊषिता, B. उष्यात् ॥ Pt. उषितः or ऊषितः (§ 425) ॥ Des. ऊषिष्यिष्यति.

### 41. मिह् miḥ, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिष्टत् (§ 360), F. मेष्यति, P. F. मेषा ॥

Pt. भीढः, Perf. भीढ़ान् (भिमिहान्), Ger. भीढ़ा || Caus. मेहयति, ज्ञमीमिहाति, Des. मिमिष्यति, Int. मेमिहते, मेमेढि, (मेमिठि, Westerg.)

42. दह् *dah*, to burn.

P. दहति || Pf. 1. ददाह (*a*), 2. देहिष्य or ददग्ध, F. दध्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. 1. ज्ञाधात्, 2. ज्ञाधास्यात्, 3. ज्ञाधास्याति, 4. ज्ञाधास्य, 5. ज्ञाधार्थ, 6. ज्ञाधार्थां, 7. ज्ञाधास्त, 8. ज्ञाधाग्ध, 9. ज्ञाधास्तुः (see p. 185) || Pt. दरपः || Caus. दाहयति, Aor. ज्ञादोदहत्, Des. दिध्यति, Int. दंदचते, दंदरिष्य.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् || Pf. 1. जग्लौ (§ 329), 2. जग्लिष्य or जग्लाय, 3. जालै, 4. जग्लिष्य, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लेत्, 8. जग्ल, 9. जग्लः, I A. 1. जग्लासिष्यं (§ 357), 2. जग्लासीः, 3. जग्लासीत्, 4. जग्लासिष्य, 5. जग्लासिष्ट, 6. जग्लासिष्टां, 7. जग्लासिष्य, 8. जग्लासिष्ट, 9. जग्लासिष्टुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायात् or ग्लेयात् (§ 392†) || Pt. ग्लायते, Ger. ग्लाया, ग्लाय, Adj. ग्लायत्वः, ग्लायनीयः, ग्लेयः || Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जा-ग्लायते, जाग्लाति.

44. गै *gai*, to sing; also गै *rai*, to bark, के *kai*, to croak.

P. गायति || Pf. जगौ, I A. ज्ञासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. || Pt. गीतः, Ger. गीत्वा, गाए, Adj. गातव्यः, गानीयः, गेयः || Pass. गोयते, Aor. जगाइ, Caus. गाययति, Aor. ज्ञानीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. घ्ये *sh̄tyai*, to sound, to gather; also स्त्रै *styai*, the same. (§ 103.)

P. घ्यायति (§ 103), I. ज्ञघ्यायत् || Pf. तस्त्रै, I A. ज्ञघ्यासीत्, F. घ्यास्यति, P. F. घ्याता, B. घ्यायात् or घ्येयात् || Pt. स्त्रायात्; प्रस्त्रीतः, प्रस्त्रीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभातुष्ट्रेष्वष्ट्रक्षिवां सत्वनिषेधः । A marginal note says, सुभातुष्ट्रिष्वष्ट्रज्ञीनामित्यापुनिक्यन्ते प्रक्रियाबैनुद्यादौ सुभातुष्ट्रेष्वष्ट्रक्षिवामिति घ्ये शब्दसंबातयोरिति पठ्यते । तदयुक्तं । माधवीयायां भातुष्ट्रौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृष्टत्वाच्च ॥

46. है *dai*, to cleanse, (हैप्.)

This verb is distinguished by a mute ए *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392\*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *a*.

P. दायति || Pf. ददौ, I A. 1. ज्ञदासिष्ट, 2. ज्ञदासीः &c., F. दास्यति, P. F. दाता, B. दायात् || Pt. दातः || Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेट्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति || Pf. 1. दधौ, 2. दधिष्य or दधाय, 3. दधौ, 4. दधिष्य, 5. दधयुः, 6. दधतुः, 7. दधिम, 8. दध्य, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

१. अधासिष्ठं,	२. अधासीः;	९. अधासिषुः;
१. अधां,	२. अधाः;	९. अधुः;
१. अदधं,	२. अदधः;	९. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधयत्, Des. धिस्ति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

#### 48. दृश् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. १. ददर्शि, २. ददर्शिय or दद्रष्ट (§ 335), ३. ददर्श, ४. ददृशिव, ५. ददृशयुः, ६. ददृशतुः, ७. ददृशिम, ८. ददृश, ९. ददृशुः; I A. १. अद्राशं, २. अद्राशीः, ३. अद्राशीत्, ४. अद्राश्व, ५. अद्राश्वं, ६. अद्राशां, ७. अद्राश्वम्, ८. अद्राश्व, ९. अद्राश्वुः (§ 360, 364); or II A. १. अदर्शि, ९. अदर्शन्, F. द्रस्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्टा, °दृश्य, Adj. द्रश्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रस्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिष्योष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृश्यते (Ātm.), Int. दर्शोदृश्यते, दर्शिष्टि.

दृश् and मृज् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. १, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. viii. ३, 78): च्छ forms च्छच्छति; सृ, पावति; शद्, शीयते (Ātm.); सद्, सीदति; पा, पिवति; भा, निघति; भा, खमति; स्या, तिष्ठति; ज्ञा, मनति; दा, यच्छति.

#### 49. च्छ *ri*, to go.

P. च्छच्छति (उपार्छति, § 44), I. चार्छत् ॥ Pf. १. चार, २. चारिष्य (§ 338, ७), ३. चार, ४. चारिव, ५. चारयुः, ६. चारतुः, ७. चारिम्, ८. चार, ९. चारः; I A. १. चार्षि, २. चार्षीः, ३. चार्षीत्, ९. चार्षुः; the Second Aor. चारं is generally referred to the च्छ of the Hu class, इर्षति; F. चारिष्यति (§ 338, २), C. चारिष्यत्, P. F. चारी, B. चार्यात् (§ 390) ॥ Pt. च्छतः or च्छयः; Ger. च्छत्वा, °च्छय ॥ Pass. च्छयते, Caus. च्छयति, Des. च्छरिष्यति, Int. च्छरार्यते, च्छर्ति, च्छरियति, च्छररोति, च्छरियरोति (exceptional intensive, § 479, with the sense of moving tortuously).

#### 50. सृ *sri*, to go.

P. पावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. १. ससार (अ), २. ससर्षे (§ 335, ३), ३. ससार, ४. ससृव, ५. सस्पुः, ६. सस्तुः, ७. ससृम, ८. सस्ति, ९. सस्तुः; I A. १. असार्षि, २. असार्षीः, ३. असार्षीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. सर्यात् (§ 390) ॥ Pt. सृतः ॥ Caus. सार्यति, Des. सिसीर्षति, Int. सेसीयते, सर्सर्ति (§ 490).

#### 51. शद् *sad*, to wither, (शद्.)

The special tenses take the Ātmānepada.

P. शीयते, I. अशीयता, O. शीयेत्, I. शीयतां ॥ Pf. १. शशाद् (अ), २. शशत्य or शेदिष्य,

9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शशा, B. शथात् ॥ Caus. शातयति (शादयति he drives), Des. शिशस्ति, Int. शाशथते, शाशति.

52. सद् *sad*, to perish, (षट्.)

P. सीदति (निषीदति) ॥ Pf. I. ससाद (*ā*), 2. सेदिष्य or ससत्य, 9. सेदुः, II A. असदत् (न्यषदत्), F. सत्यति, P. F. सज्जा, B. सथात् ॥ Pt. सज्जः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असीपदत्, Des. सिषतस्ति, Int. सासद्यते, सासति.

53. पा *pā*, to drink.

P. पिवति ॥ Pf. I. पपौ, 2. पिपिष्य or पपाय, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्तत् (Pāṇ. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. भ्रा *ghrād*, to smell, to perceive odour.

P. जिग्रति, I. अजिग्रत्, O. जिग्रेत्, I. जिग्रु ॥ Pf. I. जग्रौ, 2. जग्रिष्य or जग्राय, 9. जघ्नुः, II A. अग्रात्, or I A. अग्रासीत् (§ 368, 357), F. ग्रास्यति, P. F. ग्राता, B. ग्रायात् or ग्रेयात् (§ 392+) ॥ Pt. ग्रातः or ग्राणः, Ger. ग्रान्वा ॥ Pass. ग्रायते, Aor. अग्रायि, Caus. ग्रापयति, अजिग्रपत् or अजिग्रिपत् (Pāṇ. VII. 4, 6), Des. जिग्रासति, Int. जेग्रीयते, जाग्रति.

55. ध्रा *dhṛād*, to blow.

P. धरति ॥ Pf. दधौ, I A. अधमासीत्, F. धास्यति, B. धायात् or भेयात् ॥ Pt. धातः ॥ Pass. धायते, Aor. अधायि, Caus. धापयति, Aor. अदिभपत्, Des. दिध्मासति, Int. देख्रीयते, दाधाति.

56. स्था *sthād*, to stand, (षा.)

P. तिष्ठति ॥ Pf. तस्यौ (अधितष्टौ), II A. अस्थात् (न्यष्टात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अब्, प्र, and वि, स्था is used in the Ātman.; also after षा, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप्, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्ये, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ben. स्थासीह.

57. स्ता *mnd*, to study.

P. मनति ॥ Pf. I. मस्तौ, 2. मन्त्रिष्य or मन्त्राय, 9. मस्तुः, I A. अस्त्रासीत्, B. स्तायात् or ग्रेयात् ॥ Pt. स्त्रातः ॥ Pass. स्त्रायते, Caus. स्त्रापयति, Aor. अमित्रपत्, Des. मित्रासति, Int. मास्त्रायते, मास्त्राति.

58. दा *dd*, to give, (दाण्.)

P. यज्ञति\* (प्रणियज्ञति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दसः, Ger. दस्ता (see No. 200, Pāṇ. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तस्ति, Int. देदीयते, दादाति.

59. कृ *hṛvi*, to bend.

P. ह्ररति ॥ Pf. I. जहार (*ā*), 2. जहर्ये (§ 335), 3. जहार, 4. जहरिव (§ 330, 334),

\* After the preposition सं it may be used in the Ātmanepada.

9. जहूः, I A. जहार्यत्, 9. जहार्युः, F. द्वरिष्यति (§ 338), P. F. द्वर्ता, B. द्वर्यत् (§ 390) || Pt. दृतः, Ger. दृत्वा, दृत्य, Adj. दृत्यव्यः, दृत्यायः, दृत्यः || Pass. दृत्यते, Caus. दृत्यति, Des. नुदृत्यति, Int. जादृत्यते, नरोदृत्यति.

### 60. संदृ skand, to approach, (संदित्.)

P. संदति (परिसंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) || Pf. 1. चसंदृ, 2. चसंदिष्य or चसंध्य, 9. चसंदुः or चसंकुः (see मंध्, No. 5), I A. चस्कांसीत्, 6. चस्कांशां, 9. चस्कांसुः; or II A. चसंदृ, F. संस्पति, P. F. संक्षा, B. स्कष्यात् (§ 345, <sup>10</sup>) || Pt. स्क्षः (§ 103, 6), Ger. स्क्षेवा (§ 438) || Pass. स्कष्यते, Caus. स्क्षयति, Aor. चचसंदृ (§ 374), Des. चिस्कांसति, Int. चनीस्क्षयते (§ 485), चनीस्क्षंति.

### 61. त्रृ tr̥i, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष, 3. ततार, 4. तेरिव, I A. जतारीत्, F. तरिष्यति or तरोष्यति (§ 34c), P. F. तरिता or ततरीता, B. तीर्यत्. In the Ātmanepada we generally find the verb used as Tudādi, P. तिरते, Pf. तेरे, Aor. जतीर्ष or जतरिष or जतरीष, F. तरिष्यते (ī), B. तरिष्येष or तीर्येष || Pt. तीर्णः, Ger. तीर्णी, तीर्णीय || Pass. तीर्णते, Aor. जतारि, Caus. तारयति, Des. तितरिष्यति or तितरीर्षति, Int. तेतीर्णते, तातर्ति.

### 62. रञ्ज raij, to tinge.

This verb and दंश् dāmś, to bite, संज् sañj, to stick, and संञ्ज् svañj, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, <sup>10</sup>) and in the weakening forms (§ 344, 395, note).

P. रजति, I. जरजत्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजिष्य or रंक्ष्य, 3. रंज, 4. रंजिष्य, 9. रंजुः, I A. जरांषीत्, F. रंक्षयति, P. F. रंक्षा, B. रञ्यात्. Also used in the Ātmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. जरंक्, 9. जरंषत् || Pt. रक्षः, Ger. रक्षा or रंक्षा (Pāṇ. VI. 4, 31, § 438) || Pass. रञ्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. जरीजत् or जरंजत्, Des. रिरक्षति, Int. रारञ्जते, रारंक्षि.

### 63. कित् kit, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् kit, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति chikitsati.

P. चिकित्सति, I. जचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. जचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्तते he despises.
2. तिज् (to sharpen), तितिष्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्ते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पत्)

P. पतति (प्रतिपत्ति) ॥ Pf. 1. पतात्, 9. पेतुः, II A. जपत् (§ 366), F. पतिष्ठति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. जपाति, Caus. पातयति, Des. पिपतिष्ठति or पित्तति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (ā), 2. उवसिष्य or उवस्य, 3. उवास, 4. जपिष्य, 5. जपयुः, 6. जपतुः, 7. जपिम्, 8. जप, 9. जपुः; I A. 1. ज्वासत्सं (§ 132), 2. ज्वासत्सी, 3. ज्वासत्सीत्, 6. ज्वासां (§ 351), F. वस्ति, P. F. वस्ता, B. उव्यात् ॥ Pt. उपितः, Ger. उपित्वा, उव्य ॥ Pass. उव्ये, Aor. ज्वासि, Caus. वासयति, Aor. ज्वोवस्त्, Des. विवस्ति, Int. वावस्यते, वावस्ति.

66. वह् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (ā), 2. उवदिष्य, 9. जटुः; I A. ज्वादीत्, F. वदिष्ठति, B. उव्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. ज्वादि, Caus. वादयति, Aor. ज्वोवदत्, Des. विवदिष्ठति, Int. वावद्यते, वावज्जि.

67. श्वि *svi*, to swell, (दुष्टोच्छि.)

P. श्वयति ॥ Pf. 1. शुशाव (ā) or शिश्वाय (ā), 2. शुशविष्य or शिश्वयिष्य, 3. शुशाव or शिश्वाय, 4. शुशुविव or शिश्वियिव, 5. शुशुवयुः; or शिश्वियुः, 9. शुशुरुः; or शिश्वियुः; I A. ज्वश्वीत्, II A. ज्वश्वत् or ज्वश्वियत् and ज्वश्वावत्, F. श्वयिष्ठति, P. F. श्वयता, B. शूयात् ॥ Pt. जूनः ॥ Pass. जूयते, Caus. आययति, Aor. ज्वश्वियत्, Des. श्विष्यिष्यति, Int. शेश्वीयते or शोश्यते.

## II. Âtmane pada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. एधत, O. एधेत, I. एधतां ॥ Pf. एधामास\*, F. एधिष्ठते, C. एधिष्ठत, P. F. एधिता, I A. 1. एधिष्य, 2. एधिष्ठाः, 3. एधिष्ट, 4. एधिष्ठिहि, 5. एधिष्ठाण, 6. एधिष्ठानां, 7. एधिष्ठहि, 8. एधिष्टुं or °धं, 9. एधिष्ठत, B. एधिष्ठीष् ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. एधि, Caus. Pres. एधयति, °ते, Perf. एध्यामास, F. एधिष्ठति, °ते, Cond. एधिष्ठत्, °त, P. F. एधयता, II A. एदिष्ठत्, °त, B. एधिष्ठीष्, Des. एदिष्ठिष्ठते.

69. ईक्ष् *iksh*, to sec.

P. ईक्षते, I. ईक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ईक्षिष्ट, F. ईक्षिष्टते, C. ईक्षिष्टत, P. F. ईक्षिष्टाता, B. ईक्षिष्टीष् ॥ Pt. ईक्षिष्टः ॥ Caus. ईक्षयति, Aor. ईक्षिष्टत, Des. ईक्षिष्टिष्ठते.

70. दह् *dad*, to give.

P. ददते, I. जददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pâñ. vi. 4, 126), I A. जददिष्ट, F. ददिष्ठते, P. F. ददिता, B. ददिष्ठीष् ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. जदादि, Caus. दादयति, Aor. जदोददत्, Des. दिददिष्ठते, Int. दाद्यते, दादस्ति.

\* ज्ञास and ज्ञूय are used in the Parasmaipada, चक्रे in the Âtmane pada. It is only in the passive that ज्ञास and ज्ञूय take Âtmane pada terminations.

71. श्वाशः *shvashk*, to go.

P. श्वाशते, I. अश्वाशता ॥ Pf. श्वाशके, I A. अश्वाशित, F. श्वाशिता, P. F. श्वाशिता, B. श्वाशितीष्ट.

Note—The initial श् is not liable to become ष. (See No 45; Pâñ. vi. 1, 64, 1. Colebrooke, p. 219.)

72. सूज् *?ij*, to go, to gain, &c.

P. अर्जते, I. आर्जत ॥ Pf. आर्जने, I A. आर्जित, F. अर्जिता, P. F. अर्जिता, B. अर्जितीष्ट ॥ Pass. अर्जयते (प्रार्जयते), Caus. अर्जयति, Aor. आर्जिता, Des. अर्जिता.

73. संज् *svañj*, to embrace.

दंश् *dams*, संज् *sañj*, संज् *svañj* drop their nasal in the special tenses (Pâñ. vi. 4, 25). See No. 62.

P. संजते, I. असंजत ॥ Pf. संजने or ससंजे (Pâñ. i. 2, 6, vârt.), I A. 1. असंजित, 2. असंक्षया:, 3. असंक्ष, 4. असंस्तहि, 5. असंस्थायां, 6. असंस्थातां, 7. असंस्तहि, 8. असंग्रह्य, 9. असंक्षयत, F. संस्थयते, B. संस्थोष ॥ Pass. संजयते, Caus. संजयति, Des. सिसंस्थते, Int. सासंजयते, सासंक्षि.

74. तप् *trap*, to be ashamed, (तपूः)

P. तपते, I. अतपत ॥ Pf. 3. त्रेपे (Pâñ. vi. 4, 122), 6. त्रेपते, 9. त्रेपिते, I A. 1. अत्रपिदि or अत्रपि, 2. अत्रपिष्ठः or अत्रप्याः, 3. अत्रपिष्ट or अत्रप, F. त्रपित्यते or त्रप्यते, B. त्रपिष्टोष or त्रप्योष.

75. तिज् *tij*, to forbear.

P. त्रितिष्ठते ॥ Pf. त्रितिष्ठांचक्रे, I A. अत्रितिष्ठिष्ट, F. त्रितिष्ठिष्टते, B. त्रितिष्ठिष्टीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pañ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायांचक्रे or पेणे (without आय). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्टते or पणिष्टते, B. पणायिष्टोष or पणिष्टोष ॥ Caus. पाणयति, Aor. अपाणयता, Des. पिपाणयते, Int. पंपस्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pâñini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Âtmane pada, because the Anubandha, requiring the Âtmane pada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmane pada. The suffix आय may be kept in the general tenses. (Pâñ. III. 1, 31.)

77. कम् *kam*, to love, (कमुः)

P. कामयते, I. अकामयत ॥ Pf. कामयांचक्रे or अकमे, I A. अचीकमत or (without आय) अचकमत (Pâñ. III. 1, 48, vârt.), F. कमिष्टते or कामिष्टते, B. कमिष्टीष्ट or कामिष्टीष्ट ॥ Pass. कम्भ्यते (ऽ), Aor. अकामि (Pâñ. VII. 3, 34, vârt.), Caus. कामयति, Des. चिकमिष्टते or चिकामिष्टते, Int. चंकम्भ्यते.

Note—This verb in the special tenses takes आय, like a verb of the Chur class, and Vriddhi (Pâñ. III. 1, 30). In the general tenses आय is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

## 78. आय ay, to go.

P. आयते, I. आयत ॥ Pf. आयांचक्रे (Pāṇ. III. 1, 37), I A. १. आयिति, २. आयिष्ठः; ३. आयिष्ट, ४. आयिष्वहि, ५. आयिषायां, ६. आयिषातां, ७. आयिष्महि, ८. आयिष्वं or °दं, ९. आयिषत्, F. आयिष्टते, B. आयिषीष ॥ Caus. आययति, Des. आयिष्टते.

With परा it forms पलायते he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य; with प्र, आयते; and with परि, पल्ययते.

## 79. ईह īh, to aim.

P. ईहते, I. ईहत ॥ Pf. ईहांचक्रे, I A. ईहिष्ट, F. ईहिष्टते, B. ईहिषीष ॥ Caus. ईहयति, Aor. ईजिहत्, Des. ईजिष्टते.

## 80. काजा kāś, to shine, (काङ्.)

P. काजते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. आकाशिष्ट, F. काशिष्टते ॥ Caus. काशयति, Aor. आचकाजत्, Des. चिकाशिष्टते, Int. आकाजयते, आकाष्टि.

## 81. कास kās, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. आचकासत् (§ 372\*).

## 82. सिव siv, to serve, (पेव्.)

P. सेवते (परिषेवते) ॥ Pf. सिवेवे, I A. असेविष्ट, F. सेविष्टते ॥ Caus. सेवयति, Aor. आसिष्टेवत्, Des. सिसेविष्टते, Int. सेवेष्टते.

## 83. गा gā, to go, (गाढ़.)

P. ३. गाते, ६. गाते, ९. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. ३. जगे, ६. जगाते, ९. जगिरे, I A. १. अगासि, २. अगास्याः, ३. अगास्त &c., F. गास्यते, B. गासीष ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

## 84. रु ru, to go, to kill (?), to speak, (रुढ़.)

P. रवते ॥ Pf. ३. रुखे, ६. रुखते, ९. रुखिरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

## 85. दे de, to protect, (देढ़.)

P. दयते ॥ Pf. १. दिग्ये (Pāṇ. VII. 4, 9), २. दिग्यमे, ३. दिग्ये, I A. १. अदिष्टि, २. अदिष्ठः; ३. अदित, F. दास्यते, B. दासीष ॥ Pt. दशः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तते, Int. देदीयते.

Note—It is one of the यु verbs; दे, to protect, forms दायते in the present, but follows दे in the general tenses.

## 86. शूत् dyut, to shine, (शूत्.)

P. शोतते ॥ Pf. दिश्युते (Pāṇ. VII. 4, 67), I A. अशोतिष्ट or अश्युतत् (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. शोतिष्टते, B. शोतिषीष ॥ Caus. शोतयति, Aor. अदिश्युतत्, Des. दिश्युतिष्टते or दिशोतिष्टते, Int. देश्युतते, देशोत्ति.

Note—The verbs beginning with शूत् optionally admit the II Aor. Parasmaipada (§ 367).

## 87. वृत् vrit, to be, (चृत्.)

P. वर्तते ॥ Pf. वर्तते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्टते or वस्त्यति, B. वर्तिषीष ॥ Caus.

वर्तयति, Aor. अवीपुता् or अवर्तता् (Pāṇ. vii. 4, 7), Des. विवर्तिष्यते or विवृत्यति, Int. वरीपुत्रते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृथ्, गृध्, स्पंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. i. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. vii. 2, 59); as to कृप्, see Pāṇ. vii. 2, 60, and i. 3, 93.

### 88. स्पंद् *syand*, to sprinkle or drop, (स्पृह्)

P. स्पंदते ॥ Pf. 1. सस्पंदे, 2. सस्पंदिष्वे or सस्पंस्ते, 4. सस्पंदिष्वे or सस्पंडहे, I A. 3. अस्पंदिष्व, 6. अस्पंदिष्वातां; or अस्पंद (6. अस्पंतातां), or II A. अस्पदत् (not अस्पंदत्), F. स्पंदिष्वते or स्पंत्यते or स्पंत्यति (Pāṇ. vii. 2, 59; see No. 87), B. स्पंदिषीष् or स्पंत्सीष् ॥ Pt. स्पन्दः, Ger. स्पंदित्वा or स्पंदना (Pāṇ. vi. 4, 31) ॥ Caus. स्पंदयति, Des. सिस्पंदिष्वते or सिस्पंस्ते or सिस्पंत्यति.

### 89. कृप् *krip*, to be able, (कृपू.)

P. कल्पते ॥ Pf. अकृपे, I A. 3. अकल्पिष्व or अकृपाम्, 6. अकृपास्तां, 9. अकृपात्, or II Aor. Par. अकृपत्, F. कल्पिष्वते or कल्पस्ते or कल्पति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष् or कृपसीष् ॥ Pt. कृपः ॥ Caus. कल्पयति, Des. चिकल्पिष्वते or चिकृपस्ति, Int. अलोकृपते or अलिकल्पते or अल्पल्पते.

### 90. अथ् *vyath*, to fear, to suffer pain.

P. अथते ॥ Pf. विव्यथे (Pāṇ. vii. 4, 68), I A. अव्यथिष्व, F. अथिष्वते ॥ Pass. अथ्यते, Aor. अव्ययि (ū), (§ 462), Caus. अथयति, Des. विव्ययिष्वते, Int. वाव्यथ्यते, वाव्यज्जि.

### 91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. i. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रत्व ॥ Caus. रमयति, Aor. अरोरमत्, Des. रिरंसते, Int. रंस्यते, रंरमीति.

### 92. त्वर् *tvar*, to hurry, (भिन्वरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिर् *sriv*, अव् *av*, मव् *mav*, substitute जूर् *jür*, तूर् *tür*, सूर् *srü*, जूर् *juṛ*, मूर् *mūr* (Pāṇ. vi. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः: *jürnah*, तूर्णः: *türnah*, सूर्णः: *srünah*, जूर्णः: *juṛnah*, मूर्णः: *mūnah*.

P. त्वरते ॥ Pf. त्वरते, I A. 3. अत्वरिष्व, 8. अत्वरिष्वं or अत्वरिद्वं, F. त्वरिष्वते ॥ Pt. तूर्णः: (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अत्वरत् (§ 375†), Des. तित्वरिष्वति, Int. तात्वर्यते, तोत्वर्ति.

### 93. सह् *sah*, to bear, (घट.)

P. सहते ॥ Pf. सेहे, I A. असहिष्व, F. सहिष्वते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सहः: (§ 456, 6) ॥ Pass. सहाते, Caus. साहयति, Aor. असीमहत्, Caus. Des. सिसाहयिष्वते, Int. सासहाते, सासोढिः.

Note—सह् and घट् change अ into औ when अ would be followed by द्, the result of the amalgamation of ह with a following dental (§ 128). Pāṇ. vi. 3, 112.

## III. Parasmaipada and Ātmane pada Verbs.

### 94. राज् *rāj*, to shine, (राजू.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pāṇ. vi. 4, 125), I A. अराजीत्, अराजिष्व,

F. राजिष्ठति, ज्ञे, B. राज्यात्, राजिष्ठोष ॥ Caus. राजयति, Aor. भरताज्ञा॑, Des. रिराजिष्ठति, ज्ञे, Int. राराज्यते, राराष्ठि.

95. सत् *khan*, to dig.

P. सतनति\* ॥ Pf. 3. चसान, 6. चस्तुः, 9. चसुः: (§ 328, 3), I A. चसनीत् (*ā*), (§ 348), but Âtm. चसनिष्ठ only, F. चनिष्ठति, B. चन्यात् or चायात् (§ 391) ॥ Pt. सातः; Ger. चात्वा or चनित्वा, Adj. सेयः (§ 456, 6) ॥ Pass. चन्यते or चायते (§ 391), Caus. चानयति, Aor. चचीचनत्, Des. चिचनिष्ठति, ज्ञे, Int. चंसन्यते or चासायते (§ 391), चंसति.

96. दृ *hri*, to take, (ह्र.)

P. हरति ॥ Pf. 1. जहार (*ā*), 2. जहर्ये, 9. जहुः, I A. जहार्यत्, Âtm. जहत् (§ 351), F. हरिष्ठति, P. F. हर्ता॑, B. हियात् ॥ Pt. दृतः; Ger. दृत्वा, Adj. हर्ये: ॥ Pass. हियते, Aor. जहारि, Caus. हारयति, Des. जिहीर्यति, ज्ञे, Int. जेहीयते, जहैर्ति &c.

97. गुह् *guh*, to hide, (गुह्)

गुह् *guh* takes ऊ उ before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष्य or जुगोद, 3. जुगूह, 4. जुगुहिष्व, 5. जुगुहथुः: &c., Âtm. 1. जुगुहे, 2. जुपुष्टे or जुगुहिष्व &c., I Aor. see § 362, F. गूहिष्ठति or घोष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिमीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः; Adj. गुस्तः or गोस्तः: (§ 457) ॥ Pass. गुस्ते, Aor. अगूहि, Caus. गूहयति, Aor. जज्ञगुहत्, Des. जुपुष्टति (§ 470), Int. जोगुस्ते, जोगोढि.

98. श्रि *sri*, to go, to serve, (श्रि॒.)

P. अयति ॥ Pf. 1. शिश्राय (*ā*), 2. शिश्रियिष्य, 3. शिश्राय, 4. शिश्रियिष्व, 5. शिश्रियथुः, II A. जशिश्रियत् (§ 371), F. अयिष्ठति, B. ओयात् ॥ Pass. ओयते, Aor. जश्रायि, Caus. आययति, Aor. जशिश्रियत्, Des. शिश्रियिष्ठति or शिश्रीष्ठति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजनति ॥ Pf. 1. इयाज (*ā*), (§ 311), 2. इयनिष्य or इयष्ट (§ 335, 3), 4. ईजिष्व, 5. ईजपुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षी॑ः, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्टं, 6. अयाष्टां, 7. अयास्म, 8. अयाष्ट, 9. अयाष्टुः, I Aor. Âtm. 1. अयस्ति॑, 2. अयस्ताः॑, 3. अयष्ट, 4. अयस्तव्हि॑, 5. अयस्तात्मां, 6. अयस्तात्मा॑, 7. अयस्तव्हि॑, 8. अयइदुँ (not अयग्न्वं), 9. अयस्तत्, F. यस्ति�॑, P. F. यषा॑ (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः; Ger. इस्ता, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयज्ञत्, Des. यिष्ठति, Int. यायज्ञते, यायष्टि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (*ā*), 2. उवपिष्य or उवप्य, 9. उपुः, I A. अवास्ती॑, Âtm. अवप्त, F. वप्स्यति, P. F. वप्ता॑, B. उप्यात् ॥ Pt. उपः ॥ Pass. उप्यते.

\* The Âtmaneṣṭada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*ā*), 2. उवहिष्य or उवोढ, 3. उवाह, 4. ऊहिष्य, 5. ऊहणुः, 6. ऊहतुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः; I A. 1. ऊवास्त्रं, 2. ऊवास्त्रीः, 3. ऊवास्त्रीत्, 4. ऊवास्त्र, 5. ऊवोढं, 6. ऊवोढां, 7. ऊवास्त्र, 8. ऊवोढ, 9. ऊवास्त्रुः; I Aor. Âtm. 1. ऊवस्त्रि, 2. ऊवोढाः, 3. ऊवोढ, 4. ऊवस्त्रहि, 5. ऊवस्त्रायां, 6. ऊवस्त्रात्, 7. ऊवस्त्रहि, 8. ऊवोढुः, 9. ऊवस्त्रत, F. ऊस्त्रति, P. F. ऊदा, B. ऊस्त्रात् ॥ Pt. ऊटः, Adj. ऊस्त्रः ॥ Pass. ऊस्त्रते, Caus. ऊहयति, Aor. ऊतीवहत्, Des. ऊवस्त्रति, Int. ऊवस्त्रते, ऊवोढिः.

102. वे *ve*, to weave, (वेन्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. ऊवाय, 6. ऊपतुः, 9. ऊपुः ( $\text{f} 311$ ), I A. 1. ऊवासिमं, 2. ऊवासीः, 3. ऊवासीत्, Âtm. ऊवास्त्र, F. ऊस्त्रति, P. F. ऊता, B. ऊपात्, Âtm. ऊसीष्ट ॥ Pt. ऊतः (Pâñ. VI. 4, 2) ॥ Pass. ऊपते, Caus. ऊययति, Des. ऊवासति, Int. ऊवायते, ऊवाति.

103. झेव् *hev*, to emulate, to call, (झेन्.)

P. झयति ॥ Pf. 1. जुहाव (*ā*), 2. जुहविष्य or जुहोष, 3. जुहाव, 4. जुहविष्य, II A. ऊहत् ( $\text{f} 363$ ), Âtm. ऊहत, or I A. ऊहास्त्र, F. ऊहस्त्रति, B. ऊहात् ॥ Pt. ऊहतः, Ger. °ूहूय ॥ Pass. ऊहते, Aor. ऊहायि, Caus. ऊहययति, Aor. ऊनूहयत् ( $\text{f} 371$ ), Des. ऊहूषति, Int. ऊहूयते, ऊहोति.

*Tud Class (Tudâdi, VI Class).*

## I. Parasmaipada and Âtmane pada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुदोद, F. तोस्त्रति, P. F. तोशा, I A. ऊतौसीत्, Âtm. ऊतुत् ॥ Pt. तुदः, Ger. तुस्ता ॥ Pass. तुदते, Caus. तोदयति, Aor. ऊतूतुत्, Des. ऊतुस्तति, Int. तोतोस्ति.

105. भज् *bhrajj*, to fry, (भस्त्र.)

**भज्**, *bhrajj* takes Samprasâraña before weakening terminations, the same as ग्रह् *grah*, ज्याज्या॑, वय् *vay*, व्यध् *vyadh*, वज् *vas*, व्यच् *vyach*, व्रश् *vrasch*, प्रच् *prachh* (Pâñ. VI. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृजति ॥ Pf. 1. ऊभज्ज, 2. ऊभज्जिष्य or ऊभष्ट, 9. ऊभज्जुः (Pâñ. I. 2, 5), or ऊभर्ज्ज &c. (Pâñ. VI. 4, 47), I A. ऊधास्त्रीत् or ऊधास्त्रीति, Âtm. ऊधष्ट or ऊधर्ज्ज, F. ऊस्त्रति or ऊर्ज्जति, P. F. ऊहा or ऊहा, B. भृज्यात्, Âtm. भृजीष्ट or भृजी॒ष्ट ॥ Pt. भृष्टः ॥ Pass. भृज्यते, Caus. ऊभज्जयति, Aor. ऊधभज्जत् or ऊधधज्जत्, Des. ऊधस्त्रति or ऊधर्ज्जति, Int. ऊरीभृज्यते.

106. कृष् *krish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. ऊकर्ष, I A. ऊक्रास्त्रीत् or ऊक्रास्त्रीति, Âtm. ऊकृष्टत or ऊकृष्ट, F. कृस्त्रति or क्रस्त्रति, P. F. कृष्टि or क्रष्टा, B. कृष्टात्, Âtm. कृस्त्रीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्टते, Caus. ऊकृष्टयति, Aor. ऊकृष्टत् or ऊकृष्टीकृष्टत्, Des. ऊकृष्टति, Int. ऊरीकृष्टते.

107. मुच् *much*, to loosen, (मुच्चु.)

Certain verbs beginning with मुच् *much* take a nasal in the specioal tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिश् *pis*, to form. (Pāṇ. VII. 1, 59.)

P. मुचति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुक्षति or नोखते (§ 471, 9).

108. विद् *vid*, to find, (विद्धु.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविज्ञ, F. वेत्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विज्ञः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेष, II A. अलिपत् (§ 367), Âtm. II A. अलिपत् or I A. अलिप्त (§ 367).

## II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृतति (see No. 107) ॥ Pf. चकर्ता, I A. अकर्तीत्, F. कर्तिष्यति or कर्त्यति (§ 337, II. 2), P. F. कर्तिता, B. कृतात् ॥ Pt. कृतः ॥ Pass. कृतयते, Caus. कर्तयति, Aor. अचकर्तत् or अचीकृतत्, Des. चिकृतिष्यति or चिकृत्यति (§ 337, II. 2), Int. चरोकृतयते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupātha 28, 73–108) do not admit of Guṇa or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोट्टि.

112. व्रश् *vrasch*, to cut, (ओव्रशू.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्यति or वव्रह, I A. अव्रश्चीत् or अव्राशीत् (§ 337, I. 2), F. व्रश्यति or व्रश्यति, B. वृश्चात् ॥ Pt. वृकणः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चक्करः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कोर्यात् ॥ Pt. कोर्यः ॥ Pass. कोर्यते, Caus. कारयति, Des. चिकरिष्यति.

Note—After उप and प्रति, कृ takes an initial स if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्करते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spris*, to touch.

P. स्पृशति ॥ Pf. पस्पर्शी, I A. अस्पाशीत् or अस्पाशीत् or अस्पृशत्, F. स्प्रश्यति or स्पर्श्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृशति, Int. परीस्पृशयते, परीस्पृष्टि.

115. प्रच् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्, 2. पप्रक्षिष्य or पप्रह, 9. पप्रच्छः (§ 328), I A. अप्राशीत्, F. प्रस्थ्यति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छते, Caus. प्रस्थ्यति, Des. पिपृच्छिष्यति, Int. परीपृच्छयते.

116. सृज् *srij*, to let off.

P. सृजति || Pf. 1. ससर्जे, 2. ससर्जिय or ससर्ज (see No. 48), I A. असाधीत्, F. सञ्चयति || Pt. सृष्टः.

117. मञ्ज् *majj*, to sink, (मस्तो.)

मञ्ज् *majj* and नश् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मञ्ज्रति || Pf. 1. ममञ्जा, 2. ममञ्जिय or ममञ्जय, I A. 3. अमांशीत् (§ 345), 6. अमांञ्जा, 9. अमांञ्जुः, F. मञ्ज्रयति, P. F. मंजा || Pt. मग्नः, Ger. मंजा or मञ्जा (§ 438) || Caus. मञ्ज्रयति, Aor. अममञ्ज्रत्, Des. मिमञ्ज्रति, Int. मामञ्ज्रयते, मामञ्ज्रिति.

118. इष् *ish*, to wish, (इपु.)

P. इच्छति (see No. 31), I. इच्छत् || Pf. 1. इयेष, 2. इयेषिय, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषयुः, 7. ईषिम, 8. ईषुः, 9. ईषीत्, F. ईषिष्यति, P. F. इष्टा or ईषिता (§ 337, II. 1) || Pt. इष्टः, Ger. इष्टा or ईषिता || Pass. इष्यते, Aor. ईषि, Caus. ईषयति, Aor. ईषिष्यत्, Des. ईषिष्यिष्यति.

## III. Ātmanepada Verbs.

119. मृ *mpi*, to die, (मृङ्.)

मृ *mpi*, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 1, 61.)

P. चियते\*, I. चाचियत्, O. चियेत, I. चियै || Pf. 1. ममार, 2. ममर्य, 3. ममार, 4. मचिव, 5. मचयुः, I A. 1. अमृषि, 2. अमृथाः, 3. अमृत, F. मरिष्यति, P. F. मर्तौसिस, B. मृषीष्ट || Pt. मृतः || Pass. चियते, Caus. मारयति, Des. मुमूर्षति, Int. मेच्यते.

120. दृ *dri*, to observe, (दृढ्.)

P. द्वियते || Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट || Pass. द्वियते, Caus. दारयति, Des. दिदरिष्यते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

*Div Class (Divādi, IV Class).*

## I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. हीष्यति (§ 143) || Pf. दिवेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. हीष्यात् || Pt. शूनः or शूनः (§ 442, 7), Ger. शूना (§ 431, 1) or देविता || Caus. देवयति, Des. दिदेविष्यति or दुष्कूपदि (§ 474), Int. देदीष्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति || Pf. 3. ननर्ते, 9. ननृतुः, I A. अनन्तीत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) || Pt. नृत्तः || Caus. नर्तयति, Aor. अननर्ते or अनीनृत्, Des. निनर्तिष्यति or निनृत्यति.

\* Final च्छ is changed to फि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards फि again becomes रिष्, according to Pāṇ. VI. 4, 77.

123. जृ *jri*, to grow old, (जृष्.)

P. जीर्वेति\* ॥ Pf. 3. जनार्, 9. जग्नसः (Guṇa, § 330) or जेरः (§ 328, 2), I A. जग्नारीत् or II A. जग्नत् (§ 367), F. जरिष्वति or जरोष्वति (§ 340), B. जीर्वात् ॥ Pt. जीर्णः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिष्वति or जिजीर्णति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ o drop ओ o before the य ya of the Div class (Pāṇ. VII. 3, 71); e. g. ओ *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. इयति, I. अश्यत्, O. इयेत्, I. इयतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिपासति, Int. सेषीयते.

126. व्यथ *vyadh*, to strike.

P. विभृति (see No. 105) ॥ Pf. 3. विव्याप्ति (§ 311), 9. विविधुः, I A. 1. अव्याप्तं, 2. अव्यासीः, 3. अव्यासीत्, 4. अव्यास्त्व, 5. अव्याद्वं, 6. अव्याङ्गं, 7. अव्यास्त्व, 8. अव्याद्व, 9. अव्यास्त्वः, F. अव्यत्यति, P. F. व्यद्वा, B. विभात् ॥ Pt. विडः ॥ Pass. विघ्नते, Caus. विव्याप्ति, Des. विव्याप्तति, Int. वेविधते.

127. तृप् *trip*, to delight.

P. तृष्टति ॥ Pf. 1. तत्पै, 2. तत्पिष्य or तत्प्य or तत्प्य, 3. तत्पै, 4. तत्पिष्व or तत्प्व, I A. अतपीत् or अताप्सीत् (§ 337, I. 3) or अताप्सीत् (see No. 38) or II A. अतृपत्, F. तपिष्वति or तप्स्यति or त्रप्स्यति, P. F. तपिता, तप्सा or त्रप्सा, B. तृष्टात् ॥ Pt. तृपः ॥ Pass. तृष्टते, Caus. तपेयति, Aor. अतीतृष्टत् or अततपीत्, Des. तितृष्टति or तितपिष्यति, Int. ततोत्प्यते.

128. मुह् *muh*, to be foolish.

P. मुलति ॥ Pf. 1. मुमोह, 2. मुमोहिष्य or मुमोहृष्य or मुमोहृ, II A. अमुहत् (§ 367, मुषादि)<sup>t</sup>, F. मोल्पति or मोहिष्यति, P. F. मोग्धा or मोटा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुलते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिष्यति or मुमुहिष्यति, Int. मोमोग्धते, मोमोग्धिष्य or मोमोहृ.

\* Final चू्य, changed to इ॒र्, and lengthened before य्.

<sup>t</sup> The Sārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोक्षीत् (§ 337, I. 3, रूपादि) or अमुहत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (णा.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः; II A. अनशत् (पुष्टादि) or अनेशत् (§ 366), F. नश्यति or नंश्यति (see No. 117) ॥ Pt. नशः, Ger. नशा or नंशा (§ 438).

130. शम् *śam*, to cease, (शमु-)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शम्यति ॥ Pf. 3. शशाम, 9. शेमुः; II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः: (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (भिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेष्यति ॥ Pt. मिन्नः: wet, or मेदितः: (§ 333, D. 2\*).

## II. Âtmane pada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *já* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जन्ते (§ 328, 3), I A. अजनिष्ट or अजन्ति (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषोष ॥ Pt. जातः, Caus. जनयति, Des. जिजनिष्टते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पथते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत्, F. पत्यते, P. F. पत्ता, B. पत्तीष ॥ Pt. पत्रः ॥ Caus. पादयति, Aor. अपोपदत्, Des. पित्सते (§ 471, 9), Int. पनीपथते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुद्धे, I A. 1. अभुत्सि, 2. अबुद्धाः, 3. अबुद्ध or अबोधि, 4. अभुत्सहि, 5. अभुत्साथां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुद्धृं, 9. अभुत्सत्, F. भोत्सते, P. F. बोद्धा, B. भुत्सीष ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबूबुध्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

## III. Parasmaipada and Âtmane pada Verbs.

135. नह् *nah*, to bind, (णह.)

P. नस्यति or °ते ॥ Pf. 1. ननाह, 2. ननङ्ग (§ 130) or नेहिष्य, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स्व, 5. अनाहं, 6. अनाह्न, 7. अनात्स, 8. अनाङ्ग, 9. अनासुः, Âtm. 1. अनत्सि, 2. अनङ्गाः, 3. अनङ्ग, 4. अनत्सहि, 5. अनात्साथां, 6. अनात्सातां, 7. अनात्सहि, 8. अनङ्गृं, 9. अनात्सत्, F. नस्यति, P. F. नङ्गा ॥ Pt. नङ्गः, Ger. नङ्गा, °नस् ॥ Pass. नस्यते, Aor. अनाहि, Caus. नाहयति, Des. निनात्सते, Int. नानस्यते.

*Chur Class (Churādi, X Class).*

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोर्यति ॥ Pf. चोर्यांचकार, I A. अचूर्यत, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुर्चोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिन्म.).

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृत् or अचिकीर्त् (§ 377).

*Su Class (Sriddi, V Class).*

I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (मुन्म.).

P. सुनोति, I. 2. सुनु (§ 321\*) ॥ Pf. सुपाव, Ātm. सुपुवे, I A. असावीत् (§ 332, 4); the Sārasvatī allows also असौपीत् (but against Pāṇ. VII. 2, 72), Ātm. असोष्ट; the Sār. allows also असविष्ट (but see Pāṇ. VII. 2, 72); F. सोष्पति, P. F. सोता, B. सूप्यात् ॥ Pass. सुयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूष्यति, Int. सोष्पूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guna; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः; सुनुमः and सुन्वः; असुनुव and असुन्व, असुनुम and असुन्व; and Ātm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्वहे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्वहि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिन्म.).

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेष्य or चिकेष्य or, according to Bharadvāja (§ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिच्यः, Ātm. चिच्ये or चिक्ये (Pāṇ. VII. 3, 58), I A. अचैचीत्, Ātm. अचेष्ट, F. चेष्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pāṇ. VII. 3, 58), Int. चेचीयते.

141. स्त्रृ *stri*, to cover, (स्त्रृम.).

P. स्त्रृणोति ॥ Pf. तस्तार, Ātm. तस्तरे, I A. अस्तार्णीत्, Ātm. अस्तरिष्ट (not अस्तरीष्ट,

if स्वादि) or ज्ञात् (§ 332, 5, a rule which applies to the ऐतमनेपादा only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, ऐत. स्तृष्टीष्ट or स्तरिष्टीष्ट (§ 332, 5) ॥ Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तर्यते.

#### 142. चु चुि, to choose, (चुभ्.)

P. चुणोति ॥ Pf. I. चुवार (ā), 2. चुवरिष्य\*, 3. चुवार, 4. चुवृव, 5. चुव्रयुः, 6. चुव्रदुः, 7. चुवृम, 8. चुव्र, 9. चुव्रुः, I A. चुवारीत् (§ 332, 5), ऐत. चुवरिष्ट or चुवरीष्ट (§ 340) or चुवृत् (§ 337, II. 4), F. चुवरिष्यति or चुवरीष्यति, P. F. चुवरिता or चुवरीता, B. चुव्यात्, ऐत. चुवरिष्टीष्ट (not चुवरीष्टीष्ट, Pāṇ. VII. 2, 39) ॥ Pass. चुव्रियते, Aor. चुवारि, Caus. चुवारयति, Des. चुवरिष्यति, चुवरीष्यति or चुवृष्टीष्टति, Int. चुव्रीयते.

### II. Parasmaipada Verbs.

#### 143. हि हि, to go, to grow.

P. हिनोति ॥ Pf. जिधाय (Pāṇ. VII. 3, 56), I A. चहैपैत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. चज्जीहयत् (Pāṇ. VII. 3, 56), Des. जिधीष्यति, Int. जेधीयते.

#### 144. शक् शक्, to be able, (शक्.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेषुः, I A. चशक्त्, F. शस्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाक्ययति, Aor. चशीशक्त्, Des. शिक्षति, Int. शाशक्यते.

#### 145. श्रु श्रु, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes श्रु श्रिपि for श्रु श्रु in the special tenses.

P. 3. शृणोति, 6. शृगुतः, 9. शृगर्णति; 4. शृगुचः or शृगृचः; ॥ Pf. I. शुच्राव (ā), 2. शुच्रोष्य (§ 334, 8), 3. शुच्राव, 4. शुच्रुव, 5. शुच्रुवयुः, 6. शुच्रुवदुः, 7. शुच्रुम, 8. शुच्रुव, 9. शुच्रुवुः, I A. चश्रौषीत्, F. ओष्यति, P. F. ओता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. चश्रावयति, Caus. श्रावयति, Aor. चश्रुच्रवत् or चश्रिच्रवत् (§ 475), Des. शुच्रूयते (Pāṇ. I. 3, 57), Int. शोच्रूयते.

#### 146. आप् आप्, to obtain, (आप्.)

P. 3. आप्रोति, 4. आप्रुवः, 9. आप्रुवंति, I. आप्रोत, O. आप्रुयात्, I. 3. आप्रोतु, 2. आप्रुहि ॥ Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ता ॥ Pt. आपः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. इप्सति.

### III. ऐतमनेपादा Verbs.

#### 147. आश् आश्, to pervade, (आश्.)

P. 3. आसुते, 6. आसुयाते, 9. आसुवते, 4. आसुवहे, I. 1. आसुवि, 2. आसुयाः, 3. आसुत, 4. आसुवहि, 5. आसुवायाः, 6. आसुवातां, 7. आसुमहि, 8. आसुध्यं, 9. आसुवत, O. आसुवीत, I. 1. आस्वै, 2. आसुव्य, 3. आसुतां, 4. आस्वावहै, 5. आसुवायाः, 6. आसुवातां, 7. आस्ववामहै, 8. आस्वध्यं, 9. आसुवतां ॥ Pf. I. आनशे, 2. आनश्ये or आनसे, I A. 1. आशि, 2. आडा;

\* According to Pāṇ. VII. 2, 13, we might form चुवर्णे; but Pāṇ. VII. 2, 63, would sanction चुवरिष्य. The special restriction, however, of चुवर्णे to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix चुवरिष्य as the proper form in ordinary Sanskrit.

3. आष्ट, 4. आस्तहि, 5. आस्तायां, 6. आस्तातां, 7. आस्तहि, 8. आहं, 9. आस्त; or 1. आशिषि, 2. आशिषाः, 3. आशिष, P.F. आषा or आशिता, F. आस्ते or आशिषते, B. आस्तीष or आशिषीष ॥ Pt. आषः ॥ Pass. आशयते, Aor. आशि, Caus. आशयति, Aor. आशिषात्, Des. आशिषिषते, Int. आशाशयते.

*Tan Class (Tanvádi, VIII Class).*

All verbs belonging to this class are Parasmaipada and Âtmane pada Verbs.

148. तन् *tan*, to stretch, (तनुः)

P. तनोति, I. अतनोत, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान्, 9. तेनुः, I.A. अतनीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ठ or अतत् (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्ठति, P.F. तनिता, B. तन्यात्, Âtm. तनिष्ठीष ॥ Pt. ततः, Ger. तन्वा or तनिता ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिष्ठति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; कृण् to go, अर्णोति or कृणोति. तनादेहपथाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षणुः)

\* P. क्षणोति ॥ Pf. क्षणात्, I.A. अक्षणीत् (§ 348\*), Âtm. 3. अक्षणिष्ठ or अक्षत्, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I.A. अक्षेणीत्, Âtm. अक्षेणिष्ठ or अक्षित्.

151. सन् *san*, to obtain, (घणुः)

P. सनोति ॥ Pf. ससान्, Âtm. सेने, I.A. असानीत् (ā), Âtm. असनिष्ठ or असात् (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (दुकृम्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर् *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वे, 5. कुरुष, 6. कुरुत, 7. कुर्वे, 8. कुरुष, 9. कुर्वति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्वे, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्यात्, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करेतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. अकार (ā), 2. अकर्ये, 3. अकार, 4. अकृव, 5. अक्रयुः, 6. अक्रतुः, 7. अकृम, 8. अक्र, 9. अक्रुः, I.A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्षे, 5. अकार्षी, 6. अकार्षा, 7. अकार्ष, 8. अकार्ष, 9. अकार्षुः, F. करिष्यति, P.F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्त, 5. क्रियास्तं, 6. क्रियास्त, 7. क्रियास्त, 8. क्रियास्त, 9. क्रियासुः.

Âtmane pada : P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वते, 5. कुर्वाये, 6. कुर्वाते, 7. कुर्वते, 8. कुरुषे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुषाः, 3. अकुरुत, 4. अकुर्वति, 5. अकुर्वायां, 6. अकुर्वातां, 7. अकुर्वति, 8. अकुरुषं, 9. अकुर्वत, O. 1. कुर्वाय, 2. कुरुष्य, 3. कुरुतां, 4. करवावै, 5. कुर्वायां, 6. कुर्वातां, 7. करवामै, 8. कुरुषं, 9. कुर्वतां ॥ Pf. 1. अक्रे, 2. अकृषे, 3. अक्रे,

4. अकृवहे, 5. अक्राये, 6. अक्राते, 7. अकृमहे, 8. अकृदे, 9. अक्रिरे, I A. 1. अकृषि, 2. अकृया:, 3. अकृत, 4. अकृष्वहि, 5. अकृयायां, 6. अकृयातां, 7. अकृष्वहि, 8. अकृदं, 9. अकृयत, F. करिष्यते, B. 3. कृषीह, 8. कृषीदुः।

Pt. कृतः, Ger. कृता ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचोकत्, Des. चिक्रीर्वति, Int. चेक्रीयते, अकैर्वति &c., or अकैर्वति &c. (§ 490).

### KRÌ CLASS (*Kryádi, IX Class*).

#### I. Parasmaipada and Ātmane pada Verbs.

##### 153. क्री *kri*, to buy, (इक्रीभ.)

P. क्रीणति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रियति or चिक्रेय, 3. चिक्राय, 4. चिक्रियति, 5. चिक्रियथुः, 6. चिक्रियतुः, 7. चिक्रियम्, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रैपीत्, Ātm. अक्रैष्ट, F. क्रेष्टति, P. F. क्रेता, B. क्रीयात्, Ātm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

##### 154. मी *mi*, to kill, (मीभ.)

The roots मी *mi*, मि *mi* (Su), and दी *di* (Div) take final आ *a* whenever their ई *i* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिय, 3. ममौ, 4. मिम्न्यव, 5. मिम्न्यथुः, 6. मिम्न्यतुः, 7. मिम्न्यव, 8. मिम्न्य, 9. मिम्न्युः, I A. अमासीत् (§ 353), Ātm. अमासत् (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Ātm. मासीष्ट ॥ Pt. मीतः, Ger. मीता, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मिस्तति (§ 471, 8), Int. मेमीयते.

##### 155. स्तंभ *stambh*, to support, (स्तंभु)

The verbs स्तंभ *stambh*, स्तुभ *stumbh*, स्तंभ *skambh*, स्तुभ *skumbh*, and स्कु *sku* may be conjugated as Krì or as Su verbs.

P. स्तम्भति or स्तम्भोति &c., I. अस्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान\*, 3. स्तम्भात्, 4. स्तम्भाव, 5. स्तम्भीत्, 6. स्तम्भीतां, 7. स्तम्भाम्, 8. स्तम्भीत्, 9. स्तम्भात् ॥ Pf. तस्तंभ, I A. अस्तम्भीत् or II A. अस्तम्भ (§ 367), F. स्तंभिष्यति, P. F. स्तंभिता, अस्तम्भात् ॥ Pt. स्तम्भः, Ger. स्तंभिता or स्तम्भा ॥ Pass. स्तम्भते, Caus. स्तंभयति, Des. तिस्तंभिष्यति, Int. तास्तम्भते.

##### 156. पूरु *pūrī*, to purify, (पूर्ण.)

The Krì verbs beginning with पूरु *pūrī* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12–32. The more important are, लूरु *lū*, to cut, स्तूरु *stūrī*, to cover, वृरु *vṛī*, to choose, धूरु *dhū*, to shake, पूरु *pūrī*, to fill, दृरु *dṛī*, to tear, जृरु *jṛī*, to wither.

P. पुनाति, Ātm. पुनीते ॥ Pf. पुपाष, Ātm. पुपुषे, I A. अपावीत्, Ātm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूर्तः, Ger. पूर्ता (पविता: and पवित्रा (§ 424) belong to पूरु, पवते (Bhū class), see § 333. D) ॥ Pass. पूर्यते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (पिपविष्टते belongs to पूरु, पवते, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते.

\* Krì verbs ending in consonants form the 2nd pers. sing. imperative in आन; § 321, note 2.

## 157. ग्रह grah, to take.

This root takes Samprasāraṇa in the special tenses and before other weakening terminations.  
(Pāṇ. vi. 1, 16.)

P. गृह्णाति, Ātm. गृह्णीते, I. अगृह्णात्, Ātm. अगृह्णीत, O. गृह्णीयात्, Ātm. गृह्णीत,  
I. गृह्णातु (2. गृहण), Ātm. गृह्णीतां ॥ Pf. 1. जग्राह (ā), 2. जग्रहिष्य, 3. जग्राह, 4. जग्रहिष्य,  
5. जग्रहेषुः, 6. जग्रहतुः, 7. जग्रहिम, 8. जग्रह, 9. जग्रहुः, I A. 1. अग्रहीयं (§ 341 and § 348\*),  
2. अग्रहीः, 3. अग्रहीत्, Ātm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष, F. ग्रहीष्यति, P. F.  
ग्रहीता, B. ग्रहात्, Ātm. ग्रहीषीष ॥ Pt. ग्रहोत्, Ger. गृहीता ॥ Pass. गृहते, Aor. ग्रहाति,  
Fut. ग्रहीषते or ग्राहीषते &c., Caus. ग्राहयति, Des. निष्पृष्टति, Int. जरोगृहते, जाग्रादि  
(not जाग्रदि).

## II. Parasmaipada Verbs.

## 158. ज्या jyād, to grow weak.

This root takes Samprasāraṇa in the special tenses and before other weakening terminations.  
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याय,  
3. जिज्यौ, 4. जिज्यिष, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as  
participle would be wrong, see Pāṇ. viii. 2, 44; but it occurs in the sense  
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,  
Beiträge, vol. vi. p. 104), Ger. जीता, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,  
Int. जेज्यीयते.

## 159. ज्ञा jñā, to know.

This verb substitutes जा ja in the special tenses. (Pāṇ. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. ज्ञातौ, I A. अज्ञासीत्, F. ज्ञास्यति,  
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ā),  
(see § 462, II. 15), Aor. अज्ञिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

## 160. बंध bandh, to bind.

P. बधाति, I. अबधात्, O. बधीयात्, I. बधातु ॥ Pf. 1. बद्धंष, 2. बद्धिष or बद्धंद or  
बद्धंष, I A. 1. अभांसं, 2. अभांसीः, 3. अभांसीत्, 4. अभांस्त्व, 5. अबांड्य, 6. अभांड्यां, 7. अभांस्त्व,  
8. अबांड्य, 9. अभांस्तुः, F. भंस्यति, P. F. बद्धा, B. बधात् ॥ Pt. बद्धः, Ger. बद्धा ॥ Pass.  
बधते, Caus. बंधयति, Aor. अबद्धंषत्, Des. विभांसति, Int. बाबधते, बाबंद्यि.

## III. Atmanepada Verbs.

## 161. वृ vri, to cherish, (वृक्ष.)

P. वृणीते, I. अवृणीत्, O. वृणीत्, I. वृणीतां ॥ Pf. वृत्ते, I A. अवृत्तिष or अवृत्ति or अवृत्,  
F. वरिष्यते or वरीषते, P. F. वरिता or वरीता, B. वरिषीष or वृषीष ॥ Pt. वृतः ॥  
Pass. विवृयते, Caus. वरयति (ā), Des. विवरिषते or विवरीषते, Int. वेवृयते, वृषति &c.  
Contracted forms of the Des. and Int., वृवृषति and वृवृयते.

*Ad Class (Addi, II Class).*

## I. Parasmaipada Verbs.

162. अट् *ad*, to eat.

P. १. असि, २. असिस, ३. असि॒, ४. अडः, ५. अत्यः, ६. असः, ७. आसः, ८. आत्य, ९. अदंति, I. १. आदं, २. आदः (Pāṇ. VII. ३, १००)\*, ३. आदत्, ४. आडः, ५. आसं, ६. आसां, ७. आत्, ८. आत्, ९. आदन्, O. अथात्, I. १. अदानि, २. अद्विति, ३. अहु, ४. अदाव, ५. असं, ६. असां, ७. अदाम, ८. अस, ९. अदंतु || Pf. १. आद, २. आदिष्य &c., or substituting अस् ||, १. जथास (ā), २. जपसिष्य, ३. जथास, ४. जस्तिष्य, ५. जस्तुष्यः, ६. जस्तुष्यः, ७. जस्तिष्य, ८. जस्त, ९. जस्तुष्यः, II A. १. अथसं, २. अथसः, ३. अथसत्, F. अत्यति, P. F. आसा, B. अथात् || Pt. जग्धत्, Ger. जग्धा, °जग्ध (Pāṇ. II. ४, ३६) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिथसति.

163. एष *psd*, to eat.

P. एति, I. ३. अएत्, ९. अएतन् or अएुः; (§ ३२२ ‡), O. एयात्, I. एतु || Pf. एत्वौ, I A. अएसीत्, F. एस्यति, P. F. एता, B. एयात् || Pass. एयते, Caus. एययति, Des. पिएसति, Int. याएयते.

164. मा *má*, to measure.

P. माति, I. ३. अमात्, ९. अमान् or अमुः, O. मायात्, I. मातु || Pf. मनौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मिता, °माय || Pass. मीयते, Aor. अमायि, Caus. माययति, Aor. अमीमयत्, Des. मित्सति, Int. भेदयते, मामाति or मामेति.

165. या *yá*, to go.

P. याति, I. ३. अयात्, ९. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. याययति, Aor. अयीयपत्, Des. पियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. अख्यौ, II A. अख्यत्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्याययति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. आख्यायते.

167. वज् *vas*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. १. वशि, २. वशि (§ १२५, १२०), ३. वषि, ४. उव्हः, ५. उहः, ६. उहः, ७. उहः, ८. उह, ९. उशंति, I. १. अवशं, २. अवद्, ३. अवद्, ४. औष्टु, ५. औहं, ६. औहां, ७. औहम्, ८. औहू, ९. औशत्, O. उश्यात्, I. १. वशानि, २. उड़ि, ३. वहु, ४. वशाव, ५. उहं, ६. उहां, ७. वशाम,

\* अट् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to फि (Pāṇ. VI. ४, १०१); § ३२१, note १.

|| In the tenses where अट् is deficient, अस् is used instead.

¶ This is formed from जस्त् to eat, a reduplicated form of अस्. (Pāṇ. II. ४, ३६.)

8. उह, 9. उशंतु ॥ Pf. 3. उषाश, 9. उशः, I A. उषाशीत् (*ā*), F. उषिष्यति, P. F. उषिता, B. उषयात् ॥ Pass. उषयते, Caus. उषयति, Des. उषिष्यति, Int. उषयते, उषिति.

### 168. हन् han, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् han becomes गृ ghn (Pāṇ. vii. 3, 54). In the aorist and benedictive उष् vadis is substituted. The desiderative, intensive, and the aorist passive are derived from उष् ghan, the causative from उष् ghat.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हणः, 6. हतः, 7. हमः, 8. हण, 9. हंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहनं, 6. अहतां, 7. अहम्, 8. अहत, 9. अहन्, O. हन्मात्, I. 1. हनानि, 2. जहि (Pāṇ. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम्, 8. हत, 9. हंतु ॥ Pf. 1. जधान (*ā*), (Pāṇ. vii. 3, 55), 2. जधनिष्य or जधन्ष्य, 3. जधान, 4. जधिष्य, 5. जधसुः, 6. जधतुः, 7. जधिम्, 8. जध, 9. जधुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. उभात् ॥ Pt. हतः, Ger. हना, हण (§ 449) ॥ Pass. हन्वते, Aor. अधानि or अधवि (§ 407), Caus. धातयति, Aor. अजीधतां, Des. जिधांसति, Int. जंधन्यते or जेहीयते (Pāṇ. vii. 4, 30, vārt., he kills), जंधंति.

### 169. यु yu, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युषः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौ॒, 3. अयौ॒, 4. अयुष, 5. अयुतं, 6. अयुतां, 7. अयुम्, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम्, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुतुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविष्यति, Int. योयूयते, योयोति.

### 170. रु ru, to shout.

The verbs तु tu, रु ru, स्तु stu may take ई ī before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रुवीवः, 5. रुषः or रुवीषः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रुष or रुवीष, 9. रुवंति, I. 1. अरवं, 2. अरौ॒, or अरवी॒, 3. अरौ॒ or अरवी॒, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रुवीयात्, I. 1. रवाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. रवाव, 5. रुतं or रुवीतं, 6. रुतां or रुवीतां, 7. रवाम्, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुवपति, Int. रोरुयते.

Note—The Sārasvatī gives अरौमीत्, रोषति, and रोता; but see § 332, 4. It likewise extends the use of ई ī to नु to praise.

### 171. इ i, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आयं,

2. देः, 3. देत्, 4. देव, 5. देत्तं, 6. देत्, 7. देत्, 8. देत्, 9. आयत्, O. इयात्, I. 1. अयानि, 2. इहि, 3. इहु, 4. अयाव, 5. इत्, 6. इतां, 7. अयाम, 8. इत्, 9. यंतु ॥ Pf. 1. इयाय (ऽ), 2. इयिय or इयेय, 3. इयाय, 4. इयिय, 5. इयुः; 6. इयुः, 7. इयिम, 8. इय, 9. इयुः; I A. 1. अगां (Pāṇ. II. 4. 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (§ 368), F. स्पृष्टि, P. F. स्ता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत् ॥ Pass. इयते, Aor. अगायि (§ 404), Caus. गमयति (Pāṇ. II. 4. 46), Des. जिगमिषति (Pāṇ. II. 4. 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

### 172. विद् *vid*, to know.

P. 1. वेति, 2. वेत्सि, 3. वेत्ति, 4. विडः, 5. वित्यः, 6. वित्तः, 7. वित्तः, 8. वित्य, 9. विदंति, I. 1. अवेदं, 2. अवेः; or अवेत् (Pāṇ. VIII. 2, 75), 3. अवेत् (§ 132\*), 4. अविडः, 5. अवित्तः, 6. अवित्तां, 7. अवित्त, 8. अवित्त, 9. अविदन् or अविदुः; O. विद्यात्, I. 1. वेदानि (or विदांकरत्वाणि &c., Pāṇ. III. 1, 41), 2. विडः, 3. वेत्तु, 4. वेदाव, 5. वित्त, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (§ 326), I A. अवेदीत्, F. वेदिष्टि, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विडः, 5. विद्युः, 6. विद्युः, 7. विद्य, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवोविदित्, Des. विविदिषति (Pāṇ. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

### 173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीत्, 3. आसीत्, 4. आस्व, 5. आसं, 6. आस्तां, 7. आस्म, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात्, 9. स्युः, I. 1. आसानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिय, 3. आस, 4. आसिष, 5. आसियुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Ātm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिषे, 5. आसाते, 7. आसिनहे, 8. आसिषे, 9. आसिरेफ.

### 174. मृज् *mrij*, to cleanse, (मृज्.)

This verb takes Vṛiddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्ज्ञै, 2. मार्ज्ञि, 3. मार्ज्ञिष्ठ (§ 124), 4. मृच्छः, 5. मृष्टः, 6. मृष्टः, 7. मृज्ञमः, 8. मृष्ट, 9. मृज्ञंति or मार्ज्ञंति, I. 1. अमार्ज्ञै, 2. अमार्ज्ञि, 3. अमार्ज्ञिष्ठ, 4. अमृच्छ, 5. अमृष्ट, 6. अमृष्टां, 7. अमृज्ञम, 8. अमृष्ट, 9. अमृज्ञन् or अमार्ज्ञन्, O. मृज्ञात्, I. 1. मार्ज्ञानि, 2. मृष्टि, 3. मार्ज्ञै, 4. मार्ज्ञाष, 5. मृष्ट, 6. मृष्टां, 7. मार्ज्ञाम, 8. मृष्ट, 9. मृज्ञंतु or मार्ज्ञंतु ॥ Pf. 1. ममार्ज्ञै, 2. मवार्ज्ञिष्ठ or ममार्ज्ञिष्ठ or ममार्ज्ञिष्ठ, 3. ममार्ज्ञै, 4. ममृज्ञिष्ठ or ममार्ज्ञिष्ठ, 5. ममृज्ञपुः; or ममार्ज्ञयुः, 6. ममृज्ञतुः; or मवार्ज्ञतुः, 7. ममृज्ञिम or ममार्ज्ञिम, 8. ममृज्ञ or ममार्ज्ञै, 9. ममृज्ञुः; or ममार्ज्ञैः, I A. अमार्ज्ञित् or अमार्ज्ञित्, F. मार्ज्ञिष्टि or मार्ज्ञिष्टि, P. F. मार्ज्ञिता or मार्ज्ञै, B. मृज्ञात् ॥ Pt. मृष्टः, Ger. मार्ज्ञित्वा or मृज्ञा, मृज्ञ, Adj. मार्ज्ञित्व्यः; or

† The perfect both in the Parasmaipada and Ātmanepada is chiefly used at the end of the periphrastic perfect.

**माहेषः**, मृज्यः or **मार्ज्ये**: (Pāṇ. III. 1, 113) || Pass. मृज्यते, Aor. ज्मार्जिं, Caus. मार्जयति, Des. मिन्मध्यति or मिमार्जिष्यति, Int. मरीमृज्यते, मर्मार्जेष्यते.

### 175. वच् vach, to speak.

P. 1. वच्यमि, 2. वच्यते, 3. वक्ति, 4. वक्षते, 5. वक्षतः, 6. वक्षतः, 7. वक्ष्यते, 8. वक्ष्यति, 9. वदन्ति or ब्रुवन्ति\*, I. 1. अवच्च, 2. अवक्त, 3. अवक्ष, 4. अवक्ष्य, 5. अवक्षत, 6. अवक्षतः, 7. अवक्ष्यत, 8. अवक्षतः, 9. अवदन्तः\*, O. वचात्, I. 1. वचानि, 2. वग्यित, 3. वक्तु, 4. वक्षाय, 5. वक्षत, 6. वक्षतः, 7. वक्षायत, 8. वक्षतः, 9. वदन्तु\* || Pf. 3. उवाच, 9. ज्ञुः, II A. अवोचत् (§ 366), F. वस्त्वति, P. F. वक्षता, B. उच्चात् || Pt. उक्तः || Pass. उच्यते, Aor. अवाचिति, Caus. वाचयति, Aor. अवीवचात्, Des. विवक्षति, Int. वाचयते.

### 176. रुद् rud, to cry, (रुहिर्.)

The verbs रुद् rud, स्वप् svap, अस् śvas, अन् an, जल् jaksh take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई ē i is inserted (Pāṇ. VII. 3, 98); or, according to others, ए a (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदेः, 3. अरोदीत् or अरोदत्, 4. अरुदिष, 9. अरुदन्, O. रुचां, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु || Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुदात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. रुदिष्यति or रुरोदिष्यति, Int. रोरुद्यते.

### 177. जल् jaksh, to eat, to laugh ||.

Seven verbs, जल् jaksh, जाग् jāgri, to wake, दरिद्रा daridrā, to be poor, चकास् chakás, to shine, शास् śas, to rule, दीधी didhī, to shine, वेवी vevi, to obtain, are called अभ्यस्त् abhyasta (reduplicated). They take आति ati and आत् atu in the 3rd pers. plur. present and imperative, and उः uh instead of अन् an in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जलिति, 9. जल्यति, I. अजल्योत् or अजल्यात्, O. जल्यात्, I. 3. अजल्यीत् or अजल्यात्, 9. अजल्युः: (§ 321‡) || Pf. जल्यत, I A. अजल्यीत्, F. जल्यिष्यति.

### 178. जाग् jāgri, to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृयः, 6. जागृतः, 7. जागृमः, 8. जागृष्य, 9. जागृति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृत, 6. अजागृतः, 7. अजागृम, 8. अजागृतः, 9. अजागृहः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृतु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. जल्यागर or जागरांचकार (Pāṇ. III. 1, 38), 9. जजागरः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्यात् || Pt. जागरितः || Pass. जागर्यते, Aor. अजागारि, Caus. जागर्यति, Des. जिजागरिष्यति. No Intensive.

\* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जल् to eat, from धस्; जल् to laugh, from हस्.

179. दरिद्रा *daridrā*, to be poor. (Pâñ. VI. I, 192, accent.)

In दरिद्रा *daridrā* the final ा *d* is replaced by ि *i* in the special tenses before strong terminations beginning with a consonant (Pâñ. VI. 4, 114). Before strong terminations beginning with vowels the ा *d* is lost (Pâñ. VI. 4, 112).

P. 1. दरिद्रमि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रात्ता॒, 9. अदरिद्रृः; O. दरिद्रियात्, I. 1. दरिद्रियिं, 2. दरिद्रिहि, 3. दरिद्रातु॑, 4. दरिद्राय, 5. दरिद्रितं॑, 6. दरिद्रिता॑, 7. दरिद्राम, 8. दरिद्रिता॑, 9. दरिद्रितु॑ || Pf. दरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रोत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pâñ. VI. 4, 114, vârt.), P. F. दरिद्रिता॑ (not दरिद्राता॑).

180. शास् *sas*, to command, (शासु॑) (Pâñ. VI. I, 188.)

शास् *sas* is changed to शिस् *sis* before weakening terminations beginning with consonants, and in the second aorist. (Pâñ. VI. 4, 34.)

P. 1. शास्मि, 2. शास्मि॑, 3. शास्ति॑, 4. शिष्वः, 9. शासति॑, I. 1. अशासं॑, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं॑, 6. अशिष्टां॑, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः॑; O. शिष्वात्, I. 1. शासानि॑, 2. शाधि॑ (§ 132), 3. शास्तु॑, 4. शासाव, 5. शिष्टं॑, 6. शिष्टां॑, 7. शासाव, 8. शिष्ट, 9. शास्तु॑ || Pf. शाशास, II A. अशिष्वत्, F. शासिष्वति॑, B. शिष्वात् || Pt. शिष्टः॑ || Pass. शिष्वते॑, Caus. शासयति॑, Des. शिष्वासिष्वति॑, Int. शेशिष्वते॑.

## II. Âtmane pada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिष्ठ॑.)

P. 1. चक्षे॑, 2. चक्षे॑, 3. चहे॑, 4. चक्षहे॑, 5. चक्षाये॑, 6. चक्षाते॑, 7. चक्षस्ते॑, 8. चइद्वे॑, 9. चक्षते॑, I. 3. अचक्ष॑, 9. अचक्षत्, O. अचक्षीत॑, I. चक्षां॑ || Pf. चचक्षे॑.

The other forms are supplied from स्या or कशा, the Red. Perf. optionally, (Pâñ. II. 4, 54, 55): Pf. चख्य॑ || II A. अख्यत् or °त, F. स्यास्यति॑ or °ते॑, B. स्यायात् or स्येयात्, or Âtm. स्यासीष्ठ॑.

182. ईश् *is*, to rule.

The root ईश् *is* takes ि *i* before the 2nd pers. sing. present and imperative (Pâñ. VII. 2, 77).

ईश् *id* and जन् *jan* do the same, and likewise insert ि *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pâñ. VII. 2, 78). The commentators, however, extend the latter rule to ईश् *is*. See notes to Pâñ. VII. 2, 78.

P. 1. ईशो॑, 2. ईशिष्वे॑, 3. ईषे॑, 8. ईशिष्वे॑, I. 3. ऐहे॑, 8. ऐशिष्वं॑ or ऐइष्वं॑, O. ईशीत॑, I. 1. ईशो॑, 2. ईशिष्व, 3. ईषां॑, 8. ईशिष्वं॑ or ईइष्वं॑ || Pf. ईशांचक्रे॑, I A. ऐशिष्व.

183. आस् *ds*, to sit.

P. आस्ते॑, I. आत्त, O. आसीत॑, I. आत्तां॑ || Pf. आसांचक्रे॑ (part. आसीनः, Pâñ. VII. 2, 83), I A. आसिष्व, F. आसिष्वते॑.

184. सू॒ष्टि॑, to bear, (सू॒ष्टि॑.)

P. सूरे॑, I. असूता॑, O. सुवीता॑, I. 1. सुवै॑ (Pâñ. VII. 3, 88), 2. सूष्ट, 3. सूतां॑, 4. सुवाष्वहे॑, 5. सुवाष्वं॑, 6. सुवातां॑, 7. सुवामहे॑, 8. सूष्टं॑, 9. सुवतां॑ || Pf. सुषुवे॑, I A. असूष्विष्ठ॑ or असोष्ठ॑

(§ 337, I. 1), F. सविष्टते or सोष्टते, B. सविष्टीह or सोष्टीह ॥ Pt. सूनः (Pâñ. VIII. 2, 45) ॥ Pass. सूयते, Aor. असायि, Caus. साययति, Aor. असूयता, Des. सुसूयते (Pâñ. VIII. 3, 61), Int. सोष्टूयते.

### 185. शी *sī*, to lie down, to sleep, (शीह.)

The verb शी *sī* takes Guṇa in the special tenses (Pâñ. VII. 4, 21), and inserts र् in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाषे, 6. शयाते, 7. शेमहे, 8. शेष्वे, 9. शेरते (Pâñ. VII. 1, 6), I. 1. अशयि, 2. अशेषा:, 3. अशेत, 4. अशेवहि, 5. अशयाषां, 6. अशयातां, 7. अशेमहि, 8. अशेष्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्व, 3. शेतां, 4. शयावहै, 5. शयाषां, 6. शयातां, 7. शयामहै, 8. शेष्वं, 9. शेरतां ॥ Pf. शिइये, I A. अशयित, F. शिष्टते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pâñ. VII. 4, 22), Aor. अशयि, Caus. शाययति, Des. शिशयिष्टते, Int. शाशय्यते, शेषेति.

### 186. इ *i*, to go, (इह.) (Pâñ. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधैत, 6. अधैयतां (Sâr. II. 5, 8), 9. अधैयत, O. अधीयीत, I. 1. अधयै, 2. अधीच्छ, 3. अधीतां, 4. अधैयावहै, 5. अधीयाषां, 6. अधीयातां, 7. अधैयामहै, 8. अधीष्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pâñ. II. 4, 49), I A. 3. अधैष्ट, 6. अधैयातां, 9. अधैयत, or 3. अधगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अधगीयातां, 9. अधगीयत, F. अधेष्वते, Cond. अधैष्टत or अधगीष्टत, P. F. अधेता, B. अधैषीह ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अधगायि or अधायि, Caus. अधापयति, Aor. अधापयत् or अधजीगपत्, Des. अधीषिष्टति or अधिजिगासते.

## III. Parasmaipada and Âtmane padas Verbs.

### 187. हिष् *dvish*, to hate.

P. 1. हेषि, 2. हेष्ठि, 3. हेष्टि, 4. हिष्वः, 9. हिष्वंति, I. 1. अहेषं, 2. अहेट, 3. अहेट, 4. अहिष्व, 9. अहिष्वन् or अहिष्वुः (§ 321‡), O. हिष्वात्, I. 1. हेषाणि, 2. हिष्टि, 3. हेषु, 4. हेषाव, 5. हिष्टं, 6. हिष्टां, 7. हेषाम, 8. हिष्ट, 9. हिष्टंतु ॥ Pf. हिष्वेष, I A. अहिष्वात्, F. हेष्वात्, P. F. हेष्टा, B. हिष्वात्, Âtm. हिष्वाष्ट ॥ Pt. हिष्टः ॥ Pass. हिष्वते, Aor. अहेषि, Caus. हेषयति, Aor. अहिष्वात्, Des. दिहिष्वाति, Int. देहिष्वते, देहेष्टि.

### 188. दुह् *duh*, to milk.

P. 1. दोम्हि, 2. धोम्हि, 3. दोम्हिष, 4. दुहः:, 5. दुग्हः:, 6. दुग्हः, 7. दुजः:, 8. दुग्ह, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह, O. दुग्हात्, I. 1. दोहानि, 2. दुग्हिष, 3. दोग्हु, 4. दोहाव, 5. दुग्हं, 6. दुग्हां, 7. दोहाम, 8. दुग्ह, 9. दुहंतु ॥ Pf. दुदोह, I A. अभुग्हात् &c. (see § 362), F. धोम्हाति.

### 189. स्तु *stu*, to praise, (हुम्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुर्वंति, I. 1. अस्त्वं, 2. अस्त्वौ: or अस्त्वीौ:, 3. अस्त्वौत् or अस्त्वीत्, 4. अस्त्वुः or अस्त्वीवः, 9. अस्त्वूत्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौत्

or स्वाच्छीत् ॥ Pf. 3. तुहाष, 2. तुष्टोष, 6. तुषुवतुः, 9. तुषुवुः; I A. अस्तावीत् (§ 338, 3), ऐति. अस्तोष, F. स्तोषति, P. F. स्तोता. B. स्तूयात्, ऐति. स्तोषेष ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्ताविति, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुषुपति, Int. तोषोति.

### 190. ब्रू brū, to speak, (ब्रूम्)

This verb takes ई i before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect आह aha may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् vach (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूष, 9. ब्रुवंति or आहुः; I. 1. अब्रवं, 2. अब्रवीतः, 3. अब्रवोत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

### 191. ऊर्णु úrṇu, to cover, (ऊर्णुम्)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pāṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. VI. 1, 8). In the general tenses the final ऊ u, before intermediate ई i, may or may not take Guṇa (Pāṇ. 1, 2, 3).

P. 3. ऊर्णोति or ऊर्णोति, 9. ऊर्णुवति, I. और्णोत्, O. ऊर्णुयात्, I. ऊर्णोतु or ऊर्णोतु ॥ Pf. 1. ऊर्णुनाव (ā), 2. ऊर्णुनविष्य or ऊर्णुनविष्य, 3. ऊर्णुनाव, 4. ऊर्णुनविष्व, 5. ऊर्णुनवयुः, 6. ऊर्णुनवतुः, 7. ऊर्णुनविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः; I A. और्णुवीत् or और्णुवीत् or और्णावीत् (Pāṇ. VII. 2, 6), F. ऊर्णुविष्यति or ऊर्णुविष्यति, B. ऊर्णुयात् ॥ Pass. ऊर्णूयते, Caus. ऊर्णावयति, Aor. और्णूनवत्, Des. ऊर्णूनवति or ऊर्णुनविष्यति or ऊर्णुनविष्यति, Int. ऊर्णोनूयते, ऊर्णोनौति.

## Hu Class (Juhotyāddi, III Class).

### I. Parasmaipada Verbs.

#### 192. हु hu, to sacrifice. (Pāṇ. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहयात्, I. जुहोतु ॥ Pf. जुहाष or जुहवांचकार (§ 326), I A. अहौषीत्, F. होषति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूपति, Int. जोहूयते, जोहोति.

#### 193. भी bhī, to fear, (भिभी.) (Pāṇ. VI. 1, 192, accent.)

This verb may shorten the final ई i before strong terminations beginning with consonants in the special tenses. (Pāṇ. VI. 4, 115.)

P. 3. विभेति, 6. विभीतः or विभितः, 9. विभ्यति, I. 3. अविभेत्, 6. अविभीतं or अविभितं, 9. अविभयुः, O. विभीयात् or विभियात्, I. विभेतु ॥ Pf. विभाय or विभवांचकार (§ 326), I A. अभैषीत्, F. भेषति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाययते or भीयते (see § 463, II. 18), Des. विभीषति, Int. वेभीयते, वेभेति.

194. ही *hri*, to be ashamed. (Pân. vi. 1, 192, accent.)

P. 3. जिहेति, 6. जिहीतः, 9. जिहियति (§ 110), I. चजिहेत्, O. जिहौयात्, I. जिहेतु ॥ Pf. 3. जिहाय, 6. जिहियतुः, 9. जिहियुः; or जिहौयांचकार, I A. चजहीत्, F. हेचति, P. F. हेता, B. हीयात् ॥ Pt. हीया: or हीतः (Pân. viii. 2, 56) ॥ Pass. हीयते, Caus. हेपयति, Aor. चजिहियत्, Des. जिहौयति, Int. जेहीयते.

195. पृ *pri*, to fill, to guard.

This verb, and others in which final च् *ch* is preceded by a labial, changes the vowel into उर् *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. vii. 1, 102.)

P. 1. पिपर्नि, 2. पिपर्दि, 3. पिपर्ति, 4. पिपूर्वि:, 5. पिपूर्य:, 6. पिपूर्तै:, 7. पिपूर्मः, 8. पिपूर्य, 9. पिपुरति, I. 1. चपिपरं, 2. चपिपः (or चपिपरः, Sâr.), 3. चपिपः (or चपिपरत्), 4. चपिपूर्वि:, 5. चपिपूर्तै:, 6. चपिपूर्तौ, 7. चपिपूर्मः, 8. चपिपूर्य, 9. चपिपूर्यः, O. पिपूर्यात्, I. 1. पिपराणि, 2. पिपूर्हि, 3. पिपतै:, 4. पिपराव, 5. पिपूर्तै:, 6. पिपूर्तौ, 7. पिपराम, 8. पिपूर्तै:, 9. पिपुरुः ॥ Pf. 1. पपार (ā), 2. पपरिच, 3. पपार, 4. पपरिव, 5. पपरसुः; or पपसुः, 6. पपरतुः; or पप्रतुः, 7. पपरिम, 8. पपर, 9. पपसः; or पमः (Pân. vii. 4, 11, 12), I A. चपारोत्, F. परिचति (?), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूर्तै: (Pân. viii. 2, 57), पूर्णः, and पूरितः are referred to पूर् (§ 442, 7), Ger. पूर्ती, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. चपोपरत्, Des. पुपूर्वति or पिपरिचति (?), Int. पोपूर्यते, पार्षति.

Several optional forms are derived from another root पृ, with short च्. Thus, P. 3. पिपर्ति, 6. पिपृतः, 9. पिप्रति, I. 3. चपिपः, 6. चपिपृतां, 9. चपिपृसः, O. पिपृयात् ॥ I A. चपार्धीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. चेप्रीयते (§ 481).

196. हा *ha*, to leave, (ज्ञोहाक्.)

Reduplicated verbs ending in चाā (except the शु*ghu* verbs, see § 392 \*) substitute ई: for चाā before strong terminations beginning with consonants (Pân. vi. 4, 113). The verb हा *ha*, however, may also substitute इः (Pân. vi. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहोवः (?), 5. जहीयः (?), 6. जहीतः (?), 7. जहीमः (?), 8. जहीतै: (?), 9. जहति, I. 1. चजहां, 2. चजहात्, 3. चजहीय (?), 9. चजहः, O. जसात् (Pân. vi. 4, 118), I. 1. जहानि, 2. जहीहि (?), or जहाहि (Pân. vi. 4, 117), 3. जहातु, 4. जहाव, 5. जहीतं (?), 6. जहीतां (?), 7. जहाम, 8. जहीत (?), 9. जहतु ॥ Pf. 1. जहै, 2. जहिय or जहाय, 3. जहै, 4. जहिय, 5. जहसुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहः, I A. जहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. vii. 4, 43), °हाय ॥ Pass. हीयते, Caus. हापयति, Aor. चजीहपत्, Des. जिहासति, Int. जेहीयते.

197. च् *ri*, to go.

P. 3. इयर्ति, 6. इयृतः, 9. इय्रति, I. 3. ऐयः (or ऐयत), 6. ऐयृतां, 9. ऐयरः, O. इयृयात्, I. 1. इयराणि, 2. इयृहि, 3. इयृतै:, 4. इयराव, 5. इयृतां, 6. इयृतां, 7. इयराम, 8. इयृता, 9. इयतु ॥ Pf. 1. आर, 2. आरिप, I A. आरत्, 9. आरन् (§ 364), F. चरिचति, P. F. आता, B. चर्यात्.

## II. Âtmane pada Verbs.

198. मा *má*, to measure, (माळ्.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीबहे, 5. मिमाये, 6. मिमाते, 7. मिमीमहे, 8. मिमीधे,

9. चिमते, I. 1. चमिति, 2. चमिमीया:, 3. चमिमीत, 4. चमिमीवहि, 5. चमिमायां, 6. चमिमातां, 7. चमिमीमहि, 8. चमिमीधं, 9. चमिमत, O. चमीत, I. 1. चिमै, 2. चिमीष्व, 3. चिमीतां, 4. चिमायहै, 5. चिमायां, 6. चिमातां, 7. चिमामहै, 8. चिमीधं, 9. चिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाये, 6. ममते, 7. ममिमहे, 8. ममिधे, 9. ममिरे, I A. 1. चमासि, 2. चमास्याः, 3. चमास्त, 4. चमास्तहि, 5. चमासायां, 6. चमासातां, 7. चमास्तहि, 8. चमास्यं, 9. चमासत, F. मास्यते, P. F. माता, B. मासीष्व || Pt. चितः, Ger. चित्वा, °माय (not मीय, Pâñ. vi. 4, 69) || Pass. मीयते, Aor. चमायि, Caus. मापयति, Des. चित्तते, Int. मेमीयते.

### III. Parasmaipada and Âtmaneppada Verbs.

#### 199. भु bhṛi, to carry, (दुभूष.)

P. 1. चिभर्ति, 2. चिभर्षि, 3. चिभर्ति, 4. चिभृवः, 5. चिभृषाः, 6. चिभृतः, 7. चिभृतमः, 8. चिभृष, 9. चिभर्ति, Âtm. 1. चिष्वे, 2. चिभृषे, 3. चिभृते, I. 3. चचिभः, 6. चचिभृतां, 9. चचिभर्तुः, Âtm. 3. चचिभृत, 6. चचिभृतां, 9. चचिभृत, O. चिभृयात्, Âtm. चिभृती, I. 1. चिभराणि, 2. चिभृहि, 3. चिभर्तुः || Pf. 1. चभार (ā), 2. चभर्य, 3. चभार, 4. चिभृव (§ 334; Pâñ. vii. 2, 13) or चिभरांचकार, I A. चभार्तीत, Âtm. चभृत, F. भर्ता, B. चियात्, Âtm. भृषीष्व || Pt. भृतः || Pass. चियते, Caus. भारयति, Des. चुभूषति, or चिभस्ति, if it follows the Bhû class (Pâñ. vii. 2, 49), Int. चेभीयते, चर्तति.

#### 200. दा dā, to give, (दुदाम्.)

The शु ghu verbs (§ 392 \*) drop आ a before strong terminations, when other reduplicated verbs (see No. 196) change आ a to ई ī. (Pâñ. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दडः, 5. दत्यः, 6. दत्तः, 7. दत्तः, 8. दत्य, 9. ददति, Âtm. 1. ददे, 2. दासे, 3. दसे, 4. दड्हे, 5. ददाये, 6. ददाते, 7. दद्हे, 8. दड्हे, 9. ददते, I. 1. चददां, 2. चददाः, 3. चददात्, 4. चदडः, 5. चदसं, 6. चदसां, 7. चदस, 8. चदस, 9. चददुः, Âtm. 1. चददि, 2. चदन्याः, 3. चदस, 4. चदड्हहि, 5. चददायां, 6. चददातां, 7. चदद्हहि, 8. चद्डुः, 9. चददत, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pâñ. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दत्त, 6. दत्तां, 7. ददाम, 8. दत्त, 9. दददुः, Âtm. 1. दहै, 2. दत्त्व, 3. दत्तां, 4. ददावहै, 5. ददायां, 6. ददातां, 7. ददामहै, 8. दज्जुः, 9. ददतां || Pf. 1. ददै, 2. ददिष्व or ददाष, 3. ददै, 4. ददिष्व, 5. ददयुः, 6. दददुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिष्व, 3. ददे, 4. ददिवहै, 5. ददाये, 6. ददाते, 7. ददिमहै, 8. ददिधे, 9. ददिरे, II A. 1. चदां, 9. चदुः, Âtm. चदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्व || Pt. दत्तः (§ 436), Ger. दत्त्वा, °दाय || Pass. दीयते, Aor. चदायि, Caus. दापयति, Aor. चदीदपत्, Des. दित्तस्ति, Int. देहीयते, दादाति.

#### 201. धा dhā, to place, (दुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ष्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धत्यः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °धृय.

202. निज् *nij*, to cleanse, (णिजि॒र्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्जि॒म्, 2. नेनेक्षि॒, 3. नेनेक्ति॒, 9. नेनिज्जति॒, I. 1. अनेनिझं॒, 2. अनेनेक्॒, 3. अनेनेक्॒,  
7. अनेनिज्जम्॒, 9. अनेनिज्जु॒; O. नेनिज्यात्॒, I. 1. नेनिज्याति॒, 2. नेनिग्धि॒, 3. नेनेकु॒ ॥ Pf. निनेज्॒,  
I A. अनेक्षी॒त् or II A. अनिजत्॒, F. नेल्यति॒, P. F. नेक्ता॒, B. निज्यात्॒, Âtm. निक्षी॒ष्ट ॥  
Caus. नेजयति॒, Aor. अनीनिजत्॒, Des. निनिज्जति॒, Int. नेनिज्यते॒, नेनेक्ति॒.

## Rudh Class (Rudhádi, VII Class).

## I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधि॒ट्.)

P. रुण्डि॒, I. अरुणत्॒, O. रुध्यात्॒, I. रुण्हु॒ ॥ Pf. 1. रुरोपि॒, 2. रुरोधि॒, 3. रुरोपि॒,  
7. रुरधि॒, 9. रुरधु॒; I A. अरौत्सी॒त् or II A. अरुधत्॒, Âtm. अरुड़, F. रोल्यति॒, P. F. रोडा॒,  
B. रुध्यात्॒, Âtm. रुस्ती॒ष्ट ॥ Pt. रुड़॒; Ger. रुद्धा॒, °रुध्॒ ॥ Pass. रुध्यते॒, Aor. अरोपि॒,  
. Caus. रोपयति॒, Des. रुरुत्सति॒, Int. रोरुध्यते॒, रोरोड्हि॒.

## II. Parasmaipada Verbs.

204. शिष् *sish*, to distinguish, (शिष्म॒.)

P. 1. शिनपि॒, 2. शिनक्षि॒, 3. शिनष्टि॒, 4. शिंष्वि॒, 5. शिंष्टः॒, 6. शिंष्टः॒, 7. शिंष्मः॒, 8. शिंष्ट,  
9. शिंषंति॒, I. 1. अशिनवं॒, 2. अशिनट्॒, 3. अशिनद्॒, 4. अशिंष्वि॒, 5. अशिंष्टः॒, 6. अशिंष्टां॒, 7. अशिंष्म,  
8. अशिंष्ट, 9. अशिंष्वन्॒, O. शिंष्मात्॒, I. 1. शिनष्माणि॒, 2. शिंष्टि॒ (or शिंटि॒), 3. शिनहु॒ ॥ Pf.  
शिशेष, II A. अशिष्मत्॒, F. शेल्यति॒, P. F. शेषा॒, B. शिष्मात्॒ ॥ Pt. शिष्टः॒ ॥ Pass. शिष्मते॒,  
Caus. शेषयति॒, Des. शिशिष्मति॒, Int. शेषिष्मते॒, शेषेष्टि॒.

205. हिंस् *hims*, to strike, (हिसि॒.)

P. हिनस्ति॒, I. 1. अहिनसं॒, 2. अहिनः॒ or अहिनत्॒, 3. अहिनत्॒ (§ 132), 4. अहिंख्॒, 5. अहिंसं॒,  
6. अहिंसां॒, 7. अहिंसा॒, 8. अहिंस्त्॒, 9. अहिंसन्॒, O. हिंस्यात्॒, I. 1. हिनसानि॒, 2. हिंपि॒, 3. हिनक्तु॒ ॥  
Pf. जिहिंस, I A. अहिंसी॒त्, F. हिंसिष्यति॒, P. F. हिंसिता॒, B. हिंस्यात्॒ ॥ Pt. हिंसितः॒ ॥  
Pass. हिंस्यते॒, Caus. हिंसयति॒, Aor. अजिहिंसन्॒, Des. जिहिंसिष्यति॒, Int. जेहिंस्यते॒, जेहिंस्ति॒.

206. भंज् *bhañj*, to break, (भन्जो॒.)

P. भनक्ति॒, I. अभनक्॒, O. भंज्यात्॒, I. भनकु॒ ॥ Pf. बर्भंज, I A. अभांसी॒त्, F. भंसूति॒,  
P. F. भंसा॒, B. भञ्यात्॒ ॥ Pt. भग्नः॒ ॥ Pass. भञ्यते॒, Aor. अभंजि॒ or अभाजि॒ (§ 407),  
Caus. भंजयति॒, Des. विभंक्षति॒, Int. चंभञ्यते॒, चंभंक्ति॒.

207. अंज् *añj*, to anoint, (अंजू॒.)

P. अनक्ति॒, I. आनक्॒, O. अंज्यात्॒, I. अनकु॒ ॥ Pf. आनंज, I A. आंजी॒त्, F. अंजिष्यति॒  
or अंस्यति॒, B. अञ्यात्॒ ॥ Pt. अक्तः॒, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32;  
§ 438), °अञ्य ॥ Pass. अञ्यते॒, Aor. आंजि॒, Caus. अंजयति॒, Aor. आंजिनात्॒, Des.  
अंजिजिष्यति॒.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts ये *ye* instead of या *ya* before weak terminations beginning with consonants.  
(Pâñ. VII. 3, 92.)

P. 1. तृणेषि, 2. तृणेषि, 3. तृणेदि, 4. तृंहः, 5. तृंदः, 6. तृंदः, 7. तृंषः, 8. तृंद, 9. तृंहति,  
I. 1. अतृणहं, 2. अतृणेद, 3. अतृणेद, 4. अतृंह, 5. अतृंदं, 6. अतृंदां, 7. अतृंष, 8. अतृंद, 9. अतृंहत,  
O. तृणात्, I. 1. तृणहानि, 2. तृंदि, 3. तृणेदु ॥ Pf. तत्है, I A. अतर्हीत् or अतृष्टत्, F. तर्हिष्यति  
or तर्ष्यति, P. F. तर्हिता or तर्हौ, B. तृणात् ॥ Pt. तृदः ॥ Pass. तृष्टते, Aor. अतर्है, Caus.  
तर्हयति, Aor. अततर्हैत् or अतीतृहत्, Des. तितर्हिष्यति or तितृष्टति, Int. तरीतृष्टते, तरीतर्हौ.

## III. Âtmane pada Verbs.

209. इध् *indh*, to kindle, (भिङ्घी.)

P. इड्हे or इधे, I. ऐड्ह or ऐध, O. इधीत, I. 1. इनधै, 2. इन्स्व, 3. इङ्धां or इधां ॥ Pf.  
इधांचक्रे (or इधे, Pâñ. I. 2, 6), I A. ऐधिष्ट, F. इधिष्यते, P. F. इधिता, B. इधिषीह ॥  
Pt. इङ्धः ॥ Pass. इध्यते, Caus. इधयति, Des. इंदिधिष्टते.

## A P P E N D I X II.

### *On the Accent in Sanskrit.*

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyah*, tres, but *tribhīḥ*, tribus, and *tritīya*, tertius; at *émi*, I go, but *imáḥ*, we go; at *bódhámi*, I know, but *tudámi*, I strike; at *váktum*, to speak, but *uktáḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words:



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *uddāta* and the *svarita*. The *uddāta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudātta*, i. e. without *uddāta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudātta*, immediately preceding an *uddāta* or *svarita* vowel, is sometimes called *anuddāttatara* or *sannatara*\*. (Pāṇ. I. 2, 29-31.)

\* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In trans literated words I mark the *udātta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udātta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udātta* or original *svarita*, as phonetically *anudāttatara*. If the *anudātta* must be marked in trans literated words, it can be marked by the *gravis*. Thus in *té āvardhanta*, they grew, *té* has the *udātta*, à the *anudātta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchí+iva* become *sruchīva*; *trí+āmbakam* become *tryāmbakam*.

#### § 4. In Sanskrit the accents are indicated in the following way :

The *udātta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudāttatara* (*sannatara*), i. e. the *anudātta* immediately preceding an *udātta* or *svarita* syllable. The sign of the *svarita* is  $\acute{}$ , that of the *anudāttatara* is  $\underline{\phantom{x}}$ .

Whenever we find a syllable marked by  $\underline{\phantom{x}}$ , the sign of the *anudāttatara*, we know that the next syllable, if left without any mark, is *udātta*; if marked by  $\acute{}$ , it is *svarita*. Hence अग्निः is *agnīḥ*, कन्या is *kanyā*.

A monosyllabic word, if *udātta*, has no mark at all. Ex. यः *yáḥ*, नु *nú*.

A monosyllabic word, if *anudātta*, is marked by  $\underline{\phantom{x}}$ . Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by  $\acute{}$ . Ex. सः *svāḥ*.

§ 5. As a general rule every word has but one syllable either *udātta* or *svarita*, the rest of the syllables being *anudātta*. Any syllable may have the accent. But if an *udātta* syllable is followed by an *anudātta* syllable, its *anudātta* is changed into what is called the dependent *svarita*. Ex. अग्निनां *agninā*. Here अग् *ag*, originally *anudātta*, is pronounced and marked as *anudāttatara*; नि *ni* is *udātta*, and is therefore without any mark; ना *nd*, originally *anudātta*, becomes *svarita*, and is marked accordingly. In trans literation this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudātta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudātta* syllables, they have all to be marked by the sign of *anudāttatara*. Ex. आप्नुवानः *āpnuvvānāḥ*; हृदय्याः *hṛidayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *udātta*, is called *udātta*. Ex. यः *yáḥ*, नु *nú*, कं *kám*.
2. A word which has the *udātta* on the last syllable, is called *antodātta*. Ex. अग्निः *agnīḥ*, जनिता *janitā*.
3. A word which has the *udātta* on the first syllable, is called *ādyudātta*. Ex. इद्रः *īndraḥ*, होता *hótā*.
4. A word which has the *udātta* on the middle syllable, is called *madhyodātta*. Ex. अग्निन् *agnind*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वा *kvā*, सः *svāḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.  
Ex. दृद्यया *hridayyāyā*.

8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.  
Ex. सर्वनपे *svārnare*.

9. A word without *udātta* or *svarita*, is called *sarvānudātta*. Ex. वः *vah*, नः *nah*.

10. A word with two *udātta* syllables, is called *dvirudātta*; ब्रह्मस्पतिः *bṛhaspātih*. Here the first syllable is *udātta*, and is therefore not marked at all. The second syllable is *anudātta*, and according to rule would become *svarita*. But as the next syllable is *udātta* again, the *anudātta* becomes *anudāttatara*, and is marked accordingly. The third syllable is *udātta*, and the last, originally *anudātta*, becomes *svarita*.

In मित्रावरुणौ *mitrāvāruṇau*, the first syllable is *anudātta*, but becomes *anudāttatara*, because an *udātta* follows. The second syllable is *udātta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudātta*, becomes *svarita*, because it follows an *udātta*. The last syllable is *anudātta* and, as nothing follows, is left without a mark.

11. A word with three *udātta* syllables, is called *trirudātta*; इंद्रादृहस्यते *īndrādṛihasyatē*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udātta* is followed by a word beginning with an *anudātta* syllable, the *anudātta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yáḥ* + *chā*, become यश्च *yáśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udātta*.

If a word ending in an *anudātta* is followed by a word beginning with an *udātta* or *svarita*, the *anudātta* becomes *anudāttatara*. Ex. अजनयत् *ājanayat* + तम् *tám* become अजनयत् तम् *ājanayat tám*.

If a word ending in a *svarita*, which replaces an original *anudātta*, is followed by another word having the *udātta* on the first syllable, the general rule requires the *svarita*, being originally an *anudātta*, to become *anudāttatara*, so that we have to write यश्च तत् *yáś cha tát*. Here we see that यः *yáḥ* has the *udātta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudāttatara*. As च *cha* has the *anudāttatara*, we see that it was originally *anudātta*, and became *anudāttatara*, because the next syllable तत् *tát* has the *udātta*, which need not be marked.

If instead of तत् *tát*, which has the *udātta*, we put याः *hyāḥ*, which has the *svarita*, we should have to write यश्च याः *yáś cha hyāḥ*, the sign of the *svarita* on याः *hyāḥ* showing first, that याः *hyāḥ* cannot be *udātta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudātta*, for in that case it could not be preceded by an *anudāttatara*.

If an original *svarita* follows after a final *udātta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा कृत् *ātmā + kṛt* (Rv. I. 164, 4). Only, if an *udātta* followed after कृ *kṛ*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudāttatara*.

If a word such as अरुणायुग्भिः *arunayúgbhīḥ*, having the *udātta* on *yúg*, stands by itself, it must have the *anudāttatara* sign, not only under अ *a*, which immediately precedes the *udātta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udātta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudāttatara* mark; अग्निररुणायुग्भिः *agnīr arunayúgbhīḥ*.

If instead of अग्निः *agniḥ* we put इन्द्रः *indram*, which has the dependent *svarita* on the last, *uddatta* on the first syllable, then we write इन्द्रारुण्युभिः *indram arunayúgbhik*, because there is no necessity for marking the *anudātta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udātta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्<sup>१</sup> *kvā*, which has the original *svarita*, is followed by त्<sup>२</sup> *tātra*, we could not write either क् त्<sup>२</sup> त्रा or क्<sup>१</sup> त्<sup>२</sup> त्रा. In the former case we should lose the *anudāttatara* required before every *udātta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्<sup>१</sup> *kva* would be taken for an *anudātta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudāttatara* marks\*, क्<sup>१</sup> त्<sup>२</sup> त्रा, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udātta*. Ex. उक्ष्यं + उषः become उक्ष्यं॑मुषः; सः + अष बecome स॒॑अष (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of ९, and the *anudāttatura* is marked both beneath the vowel and the numeral. Thus Rv. 1. 105, 7.

Rv. x. 116, 7. पक्षः + अङ्गि + इङ् बecome पक्षोऽङ्गोऽङ्. Here *kvō* and *'ddhīn* have the *svarita*, the first is marked by पक्षोऽ, the second by ऽङ्गोऽ.

Rv. x. 144, 4. यः + अ॒स्तु: become यो॒ऽस्तु॑॥. This sinking of the voice, as here indicated, from the highest svarita to the lowest anudāttara pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udátta + udáttā = udáttā* (Prát. 197). Ex. जुषाणा + उप् = जुषाणोप् *jusháná+úpa= jushánópa.* असु + आ = अस्वा *apsú+á=apsvá.*
2. *Udátta + anudáttā = udáttā*. Ex. आ + इहि = इहि *á+ihi=éhi.* See exception b.
3. *Anudáttā + anudáttā = anudáttā* (Prát. 198). Ex. मधु + उदूकं = मधूदूकं *mádhú+uda- kám=mádhádkam.* प्रति + अदृश्यन् = प्रत्यदृश्यन् *práti+adriśran=prátyadriśran.*
4. *Anudáttā + udáttā = udáttā*. Ex. इंद्र + आ = इंद्रा *índra+á=índrā.* धेहि + अक्षितं = प्रधेयक्षितं *dhehi+ákshitam=dhehyákshitam.*
5. *Svarita + udáttā = udáttā*. Ex. क्षे + इत् = क्षेत् *kvā+ít=kvét.* अद्यूते + अवसे = सद्यूते अवसे *adyátye+ávase=adyátyé'vase* (Rv. I. 112, 24).
6. *Svarita + anudáttā = svarita*. Ex. क्षे + इव = क्षेव *kvā+iva=kvéva.* क्षे + इदानीं = क्षेइदानीं *kvā+iddáním=kvéidáním* (Rv. I. 35, 7).

There are, however, some exceptions:

\* Some MSS. write कृतव्य.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anuddittatara* and *svarita*. In this case we should have to write रात्रे रात्रेभः. But the fact is that in *rāthvebhīḥ* the first syllable has the *udātta*.

† The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

*nvindra.* एव + हि + अस्य = एवा ह्यस्य *evá+hi+asya=evá hyāsyā* (Rv. 1. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudātta*, in the latter *udātta*.

c. If an *udātta e* or *o* coalesces with an (elided) *anudātta a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत् = तेऽवर्धत् *tē+avardhanta=tē'vardhanta*.

According to Māṇḍūkeya all *uddātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prāślīṣṭa*, the accent of two vowels united into one (*samāveśa, ekibhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyāñjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *uddātta*. Ex. अग्निनीङ्गे *agním iṅge*.
5. *Vaivritta* (or *pādaritta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *uddātta* (Prāt. 204). Ex. य इद्यु या *y idyú yā indra\**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prāt. 1. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *uddātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

\* Besides the *tairovyāñjana* and the *vaivritta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapātha) by the *avagraha*, the *tairovyāñjana* is called *tairovirāma*. Ex. गोऽप्यतौ *gó'patau*. If a word is divided in the Padapātha, the first half ending in a *svarita* preceded by an *uddātta*, and the second half beginning with an *uddātta*, the *svarita* is called *tāthābhāvya*. Ex. तन्त्रैऽन्यात्. Here *ta* is *uddātta*, *na* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *uddātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *uddāta* and *svarita* in the Satapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhyā (187 seq.), the *udātta* is high, the *anudātta* low; of the *svarita* one portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātiśākhyā,) which in their relative position may be represented by



Thus in मादपस्त् स्वर्णरे mādāyasya svārnare, मा mā is *anudātta*, दः da is *udātta*, या ya is *svarita*, स्त् sva is *anudātta*, स्वर् svār is *svarita*, रे नरे nare, both *anudātta*, but pronounced like *udātta*.



In अदधप्रमतिवैसिष्ठः ddabdhapramatir vāsishṭhaḥ, अ a is *udātta*, दः dab is *svarita*, धप्रम् dhaprama are *anudātta*, but pronounced like *udātta*, ति ti is *anudātta*, वा va is *udātta*, विष् sish is *svarita*, थः thaḥ is *anudātta*, but pronounced as *udātta*.



Other Sākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhyā with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *uddāta* is high, the *anuddāta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekāsruti*), while the last of them, immediately

\* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudātta* is c, the *udātta* would be d, and the *svarita* would rise to e. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udd̄itta* or *svarita*, is lower than *anudd̄itta*, and hence called *sannatara* or, by the commentators, *anudd̄attatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



*Ekaśruti* is described as without any definite pitch (*traisvaryāpavāda*), and might therefore be intended for mere monotonous *recitative*\*.

\* It is commonly used as synonymous with *prachita*; e.g. *uddāttamayam prachitam ekaśrutiti paryāyah*, Vāj. Prāt. iv. 138.

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**त्रिष्पृष्ठ** *tvish*, splendour, 174.  
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**ददत्** *dadat*, giving, 184.  
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**दिश्** *dis*, showing, 174.  
**दिश्** *dis*, country, 174.  
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**दृश्** *dris*, seeing, 174.  
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**द्विष्** *dvish*, hating, 174.  
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**नामन्** *náman*, name, 191.  
**नासिका** *násikā*, nose, 214.  
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**नृ** *nri*, man, 237.  
**नृत्** *nrit̄i*, m. f. dancer, 222.  
**नौ** *nau*, ship, 217.  
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**मांस** *máinsa*, meat, 214.  
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  | *viviksh*, wishing to enter, 174.  
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**व्रश् vrash**, to cut, 112, 105.  
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**शद् śad**, to wither, 51.  
**शम् śam**, to cease, 130.  
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**शास् śas**, to command, 180, 177.  
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**शी śi**, to lie down, 185.  
**शृष् śridh**, to hurt, 87.  
**शो so**, to sharpen, 124.  
**शुत् śchut**, to flow, 4.  
**श्युत् śchyut**, to flow, 4.  
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